

REVIVAL AND DISCIPLESHIP AS ONE UNIT

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

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JANUARY 2015

To my loving wife: your role in this journey was as significant as mine.

Thank you for your existence in my ministry and life.

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ABSTRACT

Using a biblical-historical approach, this thesis argues that discipleship and revival must coexist in the church. It defines true discipleship and the authentic work of the Holy Spirit in revival. It is then applied to the ministry context of Manhattan Mission Church, providing a universal meaning of genuine discipleship and Godly revival for modern day churches and providing a ministry blueprint for other church leaders to follow.

CHAPTER ONE

INTRODUCTION

The Problem of Balance

The Danger of Revival Without Discipleship

In 1907, a great revival hit the land of North Korea, and countless people repented and turned back to God. At that time, the last emperor of Korea had been dethroned by Japan's colonized reign, and the people were beginning to lose hope for the future. But from January 2nd to the 15th of that year, Jang Dea Hyun Church in Pyeong Yang held a Winter Bible Training class for men.¹ The Winter Bible Training class was one of the largest church meetings, including all of the missionaries and 400 churches gathered together in the winter season.² Most attendees came from faraway places, passing through extremely cold weather, through mountains and dangerous roads. They also paid for all the costs of transportation, lodging, and food that they needed.³ Repentance was one of the main themes during the meeting. Countless people cried tears of confession and shared their sins with other Christians in

¹ Yong Kyu Park, *Pyeong Yang Dea Boo Heung Uoon Dong* (Seoul: Seng Myung Eui Mal Sum Sa, 2000), 224.

² Park, *Pyeong Yang Dea Boo Heung Uoon Dong*, 225.

³ James S. Gale, *Korea in Transition* (New York: Layman's Missionary Movement, 1909), 203.

repentance before God. On some nights, the meeting lasted past midnight.⁴ George

McCune, a Korean missionary, reported to director Arthur Brown:

An elder asked forgiveness to a missionary that he hated publicly after he had confessed his sin before God. Then, all the members of the Church cried out in repentance through that story of reconciliation. One deacon in particular confessed that he had poisoned his own daughter, and subsequently, had killed her. In another case, one missionary aide confessed that he had stolen money from a missionary named Leck - approximately \$2 in today's standards. However, he ended up returning that money to a different missionary, Graham Lee, and requested that the money he had stolen be returned to Leck's wife.⁵

As these revivals were rising up throughout the land, Japan invaded Korea and the Korean church suffered from severe Japanese persecution, which began in 1910, until the liberation of Korea in 1945. During this time, Japan arrested, tortured, and killed six hundred church leaders. Yet, in the face of this persecution, Christian leaders held on to their faith, and some were even martyred for their faith.⁶ From this, we can see that God had sent the revivals in preparation for the persecution that would follow. Through this suffering, the Korean church kept growing in numbers and in the quality of their faith, until 1979.

Between 1960 and 1970, a dictatorship emerged that focused solely on growing the economy ruled over Korea, often using brutal tactics as a means. Consequently, countless people moved into the cities and city populations increased explosively. At the same time, many church leaders pursued numerical church growth. In both movements, quantity was the focus. The government and the churches were solely focused on

⁴ Gi Yeon Chae, *Han Kook Gyo Hyoe Sa* (Seoul: Christian Literature Crusade, 2003), 81.

⁵ Park, *Pyoung Yang Dea Boo Heung Uoon Dong*, 253.

⁶ Yoon Byung Suk, *Sam Il Uoon Dong Sa* (Seoul: Jung Um Sa, 1975), 25.

increasing the magnitude of their populations. The Full Gospel Church denomination led the charismatic movement and revival conference, with Yoido Full Gospel Church as the model church.⁷ The church started with only Yong Ki Cho and his mother-in-law, Ja Sil Choi, but grew rapidly to a fellowship of 50 people. From 1960 to 1970, the members increased to 10,000, and today, the Yoido Full Gospel Church consists of 750,000 members, the largest church in the world.⁷ These churches emphasized healing and prosperity ministries. Many people who were not secure emotionally, spiritually, and physically due to rapid industrialization began to attend these churches and found their identities in Christ.⁸

However, in most Korean Protestant Churches, from 1960 to 1970, the annual growth rate of church members averaged 41.1%. However, from 1970 to 1980, the rate significantly reduced to 12.5%. Over the next ten years, it dropped to 4.4%. Since 1990, this decreasing trend in growth rate has fallen to an average of 3%.⁹ The main reason for the decline was that the Prosperity Gospel that glorified attaining wealth, physical blessings, and worldly success influenced many churches and Christians. The churches focused on the peoples' needs and interests, just as the world did; they were not interested in transforming a sinful world and system, nor did they have any sense of responsibility to their society. Many young Christians became selfish, focused only on their own needs, and began to criticize any kind of "dictatorial pastor's leadership" in

⁷ Won Kyu Lee, *Han Kook Gyo Hyue Soung Jang Pyoung Ga* (Seoul: Mokhyue Wa ShinHak, 1973), 53.

⁸ Jooug Pyo Lee, *Byeul Se Uei Mok Hyue* (Seoul: Kumm Ran, 1995), 59.

⁹ Lee, *Han Kook Gyo Hyue Uei Sa Hyue Jeuk Ei Hae* (Seoul: Seo Jin, 1996), 203.

the church.¹⁰ As a result, these prosperity gospel churches produced shallow Christians. The main problem was that they failed to equip Jesus' disciples to be able to influence their work and community through practicing a real faith. During this time period, the people who were disillusioned by the emphasis on personal salvation and growth, as well as the mere quantitative growth of the church, eventually gravitated towards the Min Joong theology, a movement focused less on personal salvation and more on social justice and change, and an anti-military dictatorship agenda.

As a Korean pastor, I was never comfortable with the highly liberal Min Joong theology. I don't believe I am the only person with this sentiment as many conservative pastors have agreed with me on this issue.¹¹ This movement arose back in the 1980s, when the prosperity gospel became a trend because there was a military reign in which several military despots acted as Presidents and oppressed the people. They piled up riches for themselves and controlled the media, economy, policymaking, and government affairs by force. In response, theologies of liberation rose up and led intellectual people to demonstrate against the dictatorship. Yet, many charismatic churches remained silent, and some even praised the dictatorship. In time, the Min Joong theology followers violently rebelled against the government and as a result, many civil officers were injured and civilians lived in terror due to the violent acts. This movement lost its innocence and became primarily political. The theology is very similar to communism because they both try to create a utopian society through any means

¹⁰ Lee, *Han Kook Gyo Hyue Uei Sa Hyue Jeuk Ei Hae*, 204.

¹¹ Hae Suk Yoo, *Thomas Mok Sa Jeun* (Seoul: Seng Myoung Uei Mal Sum Sa, 2006), 256-265.

necessary.¹² Those means might include violence, wars, and any other method to try to rationalize the people.

During this time, many churches were in languor, and couldn't exert influence on the corrupted and confused world. A main reason was that churches were not producing devoted disciples. They produced Christians who were lukewarm in their faith, and who were easily swayed by the sinful world.¹³ Dr. John Perkins, a man involved for many years with issues of biblical justice and the economic development of the black community, mentions his love for the poor and calls out to Christians to make their lives more influential and become reflections of the Gospel to the world. He has challenged today's Christians who are selfish, self-satisfied and ignorant. Without the form of discipleship Jesus promoted, we might just be the superficial Christians that are selfish, self-satisfied, and ignorant to needy people.¹⁴

Without proper discipleship, churches may produce selfish and superficial Christians. Because of this, Manhattan Mission Church has focused on its discipleship ministry since the church began in March 2007. However, there are certain dangers that may surface in the ministry.

¹² Jung Yong Lee, "Min Joong Shin Hak Gae Ron," May 2003, accessed December 3, 2012, <http://blog.daum.net/jtown/6918752>.

¹³ Han Kook Ki Dok Gyo Yuk Sa Hak Hyue, *A History of Christianity in Korea Vol. III* (Seoul: Institute of the History of Christianity in Korea, 2009), 260-264.

¹⁴ John M. Perkins, *Beyond Charity* (Grand Rapids: Baker, 1993), 28-29.

The Danger of Discipleship without Revival

Many churches that focus solely on discipleship tend to lose spiritual vitality. They put their energy, money, time, and programs to make disciples without the vital movement of the Holy Spirit. This produces often produces intellectual and legalistic Christians; Christians that tend to live by their own efforts or wisdom rather than the power of the Holy Spirit.

Many trained disciples are captivated by fear and anxiety instead of the boldness of God. This problem may be attributed to a lack of connection with the Holy Spirit. The older generations who experienced the power of revivals were not elegant with their words nor did they have a deep knowledge of God. They did have audacity and boldness. Today's Christians are fearful and depressed even though they have been trained in organized stages. The reason is that young believers and church leaders tend to train disciples in knowledge and practical skills, but not through the moving of the Holy Spirit that brings revival to the church.¹⁵

My country, South Korea, was a colony of Japan for 36 years. American missionaries greatly influenced the spread of Christianity in the region. In 1907, a great revival began in North Korea. People repented of their sins and were saved by the work of the Holy Spirit. Moreover, God cultivated spiritual leaders, and through them, healed the sick and ill. As a result, the status of Korea's economy, education, and culture - such as domestic abuse - gradually transformed for the better. Thus, I believe that without

¹⁵ Seoung Mo Moon, *Ha Yong Jo Mok Sa Ei Yah Gi* (Seoul: Durannobook, 2010), 248-249.

the cleansing of the heart by the Holy Spirit and the Word of God, people can never be changed and are incapable of influencing our society and country.

The Bible states:

They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and the apostles did many wonders and miraculous signs. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had needed. Every day, they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.¹⁶

This shows the fruits of the Holy Spirit and Word of God. They loved each other and influenced their community through their faith. Believers can change the world with the power of the Holy Spirit.

A Model Church in Korea

Onnuri church is a model of successful discipleship in Korea. Pastor Young Jo Ha was trained by Campus Crusade for Christ and worked as a staff member in Campus Crusade for Christ for seven years.¹⁷ There, he learned what real discipleship was. After that, he served the church, but he had to leave after several years due to health problems. He then went to England for a sabbatical. Afterwards, he came back to Seoul and planted a church, starting with 10 to 20 people. He focused on producing strong disciples, and during the first six years, the church quickly grew and reached out to

¹⁶ Acts 2:42-47.

¹⁷ Yong Jo Ha, *Na nuen Sa Do Hang Jeun Jeuk Gyo Hyue Reul Kum Koon Da* (Seoul: Durannobook, 2007), 40.

thousands of lost souls. However, although the church prospered during those years, Ha felt there was a crisis in his church – he feared that it was too large and luxurious. He saw church members growing intellectually, but saw little change in their personal lives. So, he left the church again for a yearlong sabbatical in Hawaii where he was inspired by the organization, Youth With A Mission. After returning to his church once again, he proclaimed and introduced “Holy Spirit Pastoring” to his church. He overcame his limitations by emphasizing the work of the Holy Spirit. This was the second wind for his church. Through it, the church became stronger and it was filled with countless lost souls. Today, the church continues to grow in a healthy manner even though pastor Ha has passed away.¹⁸

Pastor Young Jo Ha believed that real revivals lie in worship. He wrote in his book:

In an unhealthy church, the Sunday service lacks life. In the point of view of a minister, once the Sunday services come to life, all aspects of the ministry will bear fruit. If the service is losing power, but people are coming forth with spiritual “gifts”, restlessness will arise in the church. Worship and service should be at the center of the church. If the service is alive, even when people claim to have these gifts and witness amazing miracles, it never becomes a problem. No matter how effective the discipleship is, if the service is dead, it will not last long. Revival comes from worship.¹⁹

Pastor Yong Jo Ha was actually the first pastor to hire a professional praise and worship minister to lead a worship revival during the 1980s, when no other church had attempted such an endeavor. He received the help of his younger brother, Stephen Ha, who studied with Pastor Ha during his studies abroad. Pastor Stephen began a weekly

¹⁸ Moon Seoung Mo, *Ha Yong Jo Mok Sa Ei Yah Gi* (Seoul: Durannobook, 2010), 23-24.

¹⁹ Yong Jo Ha, *Na nuen Sa Do Hang Jeun Jeuk Gyo Hyue Ruel Kum Koon Da* (Seoul: Durannobook, 2007), 168-169.

Praise and Worship meeting for young people, and this meeting was met with explosive popularity, as over four thousand young people came to worship God. As a result, many churches in Korea began to adopt this Praise and Worship ministry.²⁰

Another church in Korea that is well known for its discipleship program is The Church of Love, which was founded by Pastor Han Hum Ok. He was born in 1938 in the southern part of Korea, and was raised by parents who were devoted Christians. When he was in the third grade, he became a born again Christian by experiencing the Holy Spirit. Later, he studied theology at Chongshin Theological Seminary, and later completed a Th.M. degree at Calvin College and a D.Min from Westminster Theological Seminary, in the United States. While studying discipleship at Westminster Theological Seminary, he decided to continue discipleship ministries in the future. After returning to Korea, he started the Church of Love in June 1978, where he focused on raising leaders that resembled Christ.²¹ He did not rely only on revival conferences or visiting homes, but put an emphasis on intentional discipleship.

The Church of Love produced much fruit by facilitating discipleship training in small, local churches, and it is still considered a model church today. Pastor Ok, with his powerful sermons and effective discipleship, multiplied the size of the church to around 250 members in 1982, and 1200 members in 1985. When he retired, the church had grown to around 30,000 members. Even after he passed away in 2010, countless Korean pastors admired him because he handed over the church without any selfishness to

²⁰ Ha, *Na nuen Sa Do Hang Jeun Jeuk Gyo Hyue Ruel Kum Koon Da*, 173-174.

²¹ "Han Hum Oak," *Wikipedia*, April 2013, accessed May 9, 2013, http://ko.wikipedia.org/wiki/Han_Hum_Oak.

pastor Jung Huyen Oh, his spiritual son.²² He is also well-known as an outstanding expository preacher in Korea; his preaching always impacted people's hearts, gave new understanding, and was not abstract, but practical and vital.²³

Pastor Ok emphasized creating disciples who resemble Christ and raising leaders who can disciple believers who strive to follow the footsteps of Jesus Christ. However, Pastor Ok was so worn out after twelve long years of serving his church that he decided to take a year off in Hawaii. During this period of time, from 1989 to 1993, he experienced a great decline in his faith. He struggled with the way the small group leaders at his church became so quickly burnt out, why patients kept on coming, and why the church didn't seem to be transforming the community to a noticeable degree. Was this what God really wanted for the church? It pained him to see the limits of discipleship, the ineffectiveness of the churchgoers, and his own weakness, prompting him to seek out other pastors who were interested in revival.²⁴

Manhattan Mission Church

Manhattan Mission Church opened in March 2007, in New York City. The senior pastor provides leadership for all functions of the church. This involves the preparation and delivery of three weekly sermons, and the direct oversight of nine staff members.

²² Baek Sang Hyun, "The Journey of Pastor Han Hum Oak," September 2010, accessed May 9, 2013, <http://johnoak.Sarang.org>.

²³ Hae Sung Kim, "Han Hum Oak Mok Sa eui Sul Gyo ae dea han hae suk hak jeuk yeun goo" (master's thesis, Chongshin Theological Seminary, 1997), 56.

²⁴ Han Hum Oak, *So Myoung Ja nuen nack sim ha ji ahan nuen da* (Seoul: Kook Je Je Ja Hoon Lyeun Won: 2003), 67-69.

The majority of the congregation consists of young adults, and the average number of weekly attendees is between 250 and 300. Most of these people live within the tri-state area and they come from very diverse backgrounds. Some are students and some are professionals in the working world. Their first language is Korean, and English is their second language. At this time, MMC only has Korean and English speaking services. The purpose of the church is to save people's souls and to make disciples from all nations. Hence, the ministry prioritizes evangelism and discipleship.

Because MMC is located on 70th Street between Broadway and West End, the environment is one of highly-educated and wealthy people. However, it is clear to see that the people in this area are extremely self-centered, selfish and obsessed with their own ambitions and sinful desires; they refuse to surrender their desires and ambitions to God.²⁵ The peculiarity of this area is the stronghold of liberalism and humanism. Also, the crime rate of this area is unusually high, robbery being the highest crime. The dominating age group is 22 to 45 years. On the other hand, the child and baby population is extremely low. This phenomenon seems to indicate that highly-educated and wealthy people do not want children because they want to enjoy life without the bother of other responsibilities. It is no wonder that so many children are cared for by nannies.²⁶

MMC's discipleship program is structured with several tiers. The church has nine staff members and twenty small group leaders who are devoted to God. In the early

²⁵ Jae Won Choi, "Upper West Side in NYC Urban Ethnography and Exegesis Portfolio" (paper presented in the class of Urban Theology at Alliance Theological Seminary, Manhattan, NY, March 10, 2009), 2.

²⁶ Choi, "Upper West Side in NYC Urban Ethnography and Exegesis Portfolio," 3-9.

stages of MMC, the pastor selected several people whom he trained for seven months. Following the training, these individuals became leaders of small groups and were responsible to raise leaders who could lead additional small groups. Today, each staff member leads and trains three small-group leaders so that the pastor trains the staff, the staff trains the small-group leaders, and the small-group leaders train other small-group members.

Although some students struggle financially to pay for college and other responsibilities, most of the students in the church have parents who provide financial support. A recurring problem among these young people is that because they come from supportive, loving and privileged families, they are primarily focused on personal gain, often displaying self-seeking and self-centered behaviors. MMC's vision is to train these young adults to be disciples of Christ, so that they may change the world with the Gospel and rise up as influential Christian leaders in this age. With this in mind, MMC began with a distinct motto: "Saving lost souls and making disciples."

Staying true to the motto, MMC goes out every week to the streets of Manhattan with the Word of God. To avoid complacency in the spreading of the Gospel, members of MMC go on mission trips roughly three times a year to areas in and out of the United States. Every year, MMC goes to a Native American reservation in Sisseton, South Dakota, to hold a weeklong Vacation Bible School for the reservation children. A majority of these children come from families that are broken due to drug and alcohol abuse, and they are usually raised by tribal leaders as foster children. As our young adults serve these children, they develop compassionate hearts for people in this world

who live in rejection and poverty, and they are being transformed into humble disciples of Christ.

Every year, MMC goes to other countries to share the gospel. For one mission trip, MMC traveled to the poor regions of Honduras, where water and electricity were scarce, to host a Vacation Bible School for children raised by single mothers. Last winter, MMC was led to Mongolia. There, MMC held VBS for young children who were living with their grandmothers in small tents, and supported them financially with offerings. MMC also traveled ten hours by car to spread the Word in a small town in the middle of a desert.

These short-term missions have challenged and convicted self-centered young adults of New York to be reborn as disciples to change a corrupt and sinful world. These young adults love to serve God and God's people who are in need. Their lifestyles are being transformed and they are becoming Christ-centered disciples. They are transforming into strong disciples by leading their own small groups and by participating in these annual mission trips. They were formerly living under the influence of the world, taking part in self-destructive behaviors, such as drinking and smoking, but now are changing little by little through discipleship training. Yet, over the past six months, several problems in the discipleship training of MMC have become apparent.

First, although MMC has newcomers almost every Sunday, many of them have a difficult time adjusting quickly. No matter how important discipleship is, if newcomers are not welcomed, it is a pointless endeavor. After contemplating the reason for some time, a few possible solutions need consideration.

It was necessary to consider if the three newcomer-small group leaders had the gift of welcoming and training new faces. For example, some leaders are naturally comfortable with meeting new people, whereas other leaders might be slightly more reserved because of the awkwardness of first encounters. Thus, decisions on new leadership for newcomer small groups must look more to leaders who have a specific gift of getting along with new people.

A second solution involved the method of evangelism. MMC has gone out into the streets to evangelize for many years, following the Campus Crusade for Christ's (CCC) approach with the *Four Spiritual Laws* booklet. Church members go out every third week into the streets of Manhattan and spread the Gospel to countless people. However, while many people have come to know and accept Christ through MMC's evangelistic efforts, they rarely attend MMC or any other church on a regular basis. In addition, it is the belief of this author that in order to have newcomers attend regularly it is essential that members of MMC meet them continuously on our own time to evangelize with our lifestyles. Yet, MMC lacked the training for personal and lifestyle evangelism. To build this kind of training, emphasis is being placed on the importance of small group leaders to personally set an example to their disciples by reflecting God's character in their everyday actions.

The second problem lies with transportation. MMC consists of many international students and foreign residents. When unable to find stable jobs after graduation, or are unexpectedly out of work, complications arise in terms of their visa statuses. Because most of our members are residing in this country with student visas

(F1) or with employee visas (H1-O), if the access to these visas are cut in any way, they must either return to Korea or quickly find new jobs. Some people are forced to leave the church in the middle of their discipleship training, and even leaders are sometimes left with no choice but to leave their small groups. As a result, a continuous and natural flow of Christian growth is not easily established.

There is, however, one positive effect, in that these people don't just simply leave, they are in a way sent out into the world as disciples of Christ. For this reason, MMC always gather to pray for and to send off those who must leave. In doing this, they experience love from the spiritual fellowship in our church and take on the duty to be witnesses of the Gospel wherever they go in the world. In fact, even in Korea, there is always a solid group of disciples that have passed through our church that welcomes the author when visiting. There genuine joy in this fellowship.

Third, a desperate need exists for the Spirit to work during the worship service. In Manhattan Mission Church, there is no official order of service. Generally, it begins with the Lord's Prayer, followed by congregational singing of modern day worship songs. Immediately following worship, the pastor delivers the Word of God, having prepared an expository sermon with the hope that it might touch peoples' hearts on a deep level. The sermon is followed by church announcements, additional worship, prayer and a benediction. The service lasts for about one and a half hours, and the Holy Spirit does meet people during this time, transforming lives every week. Nonetheless, a stronger presence of the Holy Spirit is needed in the worship service.

Pastor Ha always emphasized that the structure of worship is not as important as the internal work that the worship accomplishes. No matter how good the discipleship, community service and mission work are, if there is no Spiritual awakening in the worship service, the church will not go very far.

Pastor Ha talks about how Onnuri Church grew suddenly and rapidly as positive word of mouth spread.²⁷ In Onnuri church, countless people dedicate their time and resources to prepare each service. Each Sunday is planned and prepared by a producer, who ensures there is a smooth flow every step of the way.²⁸ It is a blessing just to witness the countless souls coming to worship God in Onnuri, as the Holy Spirit works in the living worship service. Behind such a strong service, there is strict discipline and preparation, something in which Manhattan Mission Church is slightly too weak in its Sunday preparation. Because MMC rents a public school in Manhattan's Upper West Side, many limitations exist as to what may be done each Sunday. Nevertheless, in order build a service that is spiritually awake, there must be more specific and disciplined planning for worship. It is absolutely essential to attract more souls in order to make more disciples. Even if the system is great, if there are no people to participate, effective discipleship is not possible. Thus, MMC must build a stronger, living worship to bring more people to our church.

It all comes down to this: in order to continue a strong system of discipleship, Manhattan Mission Church is in need of more nonbelievers to attend each Sunday. For

²⁷ Yong Jo Ha, *Na nuen Sa Do Hang Jeun Jeuk Gyo Hyue Ruel Kuem Koon Da* (Seoul: Durannobook, 2007), 177.

²⁸ Seoung Mo Moon, *Ha Yong Jo Mok Sa Ei Yah Gi* (Seoul: Durannobook, 2010), 135.

this to happen, a stronger spiritual presence is needed in the worship services. If MMC fails to make disciples of the people that God sends its way, it will not be able to raise spiritual leaders who will have an influence in the world.

Chapter two will explore who exactly the Holy Spirit is and how He created revival in his sons and daughters throughout the Old and New Testaments. More specifically, it will study how the apostles and Jesus' disciples trained their own disciples during the revivals that occurred in the Book of Acts. This will clarify the important role of discipleship in spiritual revival. Chapter three will study the link between discipleship and spiritual revival, and its evolution throughout every era in the history of Christianity. The fourth chapter will reflect on the studies and observations from the previous chapters and it will apply it to developing a more efficient discipleship and revival plan for Manhattan Mission Church. It will also investigate the strengths and weaknesses of five different church ministries through a series of interviews and online inquiries. In the final chapter, conclusions will be presented on what the standard is in discerning what are true revival and true discipleship.

CHAPTER TWO

THEOLOGICAL FRAMEWORK

The Work of the Holy Spirit in Revival

Dr. Robert E. Coleman described revival as a restoring of life's true purpose. He states:

Revival means to wake up and live. The Old Testament word for revival comes from "to live," which originally conveyed the idea of breathing, inasmuch as breath is the expression of life in all animate beings. In the New Testament, the word means, "to live again". As Jesus used the term...The basic idea of revival is always the return of something to its true nature and purpose.¹

The Holy Spirit has a major role in revival. One definition of the Hebrew word for Spirit is "to breathe, to blow life into."² In the beginning, God created Adam and breathed into his nostrils, bringing him to life. In Genesis, it is written, "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."³

The Hebrew word for the verb "to breathe" is 'רוח' (Ruach). Many Korean Pentecostal Christians tend to designate the role of the Holy Spirit solely to the performance of spiritual gifts, especially the gift of speaking in tongues.⁴ However, in the Old Testament, the 'רוח' (Ruach) is focused on the selection of God's people to do

¹ Robert E. Coleman, *The Coming World Revival* (Wheaton: Crossway Books, 1995), 19-20.

² Jun Won Oh, *Dictionary of the Greek & the Hebrew Bible* (Seoul: Si On Seoung, 2004), 904.

³ Genesis 2:7.

⁴ Han Kook Ki Dok Gyo Yuk Sa Hak Hyue, *A History of Christianity in Korea Vol. III* (Seoul: Institute of the History of Christianity in Korea, 2009), 70-71.

His work in saving lost souls.⁵ The word 'רוח' (Ruach) is used 389 times throughout the Old Testament and has various meanings: wind, breath, status of person's emotions, and the power of God. God chose his designated people by רוח (Ruach) for His certain purpose. For example, In the book of Judges, God poured out the Spirit(רוח: Ruach) on Gideon. "Then the Spirit (Ruach) of the Lord came upon Gideon, and he blew a trumpet, summoning the Abiezrites to follow him."⁶ King David confessed that he couldn't live without the Spirit in Psalm. "Where can I go from your Spirit?(Ruach) Where can I flee from your presence?"⁷ Isaiah also confessed that. "The Spirit (Ruach) of sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor."⁸

However, when God's purpose was fulfilled, רוח (Ruach) often left them.⁹ The book of Judges says, "Then she called Samson, the Philistines are upon you! He awoke from his sleep and thought I will go out as before and shake myself free. But he did not know that the Lord had left him."¹⁰ At the root of all this was Samson's disobedience towards God's commandment not to cut his hair. He fell to the temptation of Delilah and was left vulnerable in the hands of his enemy.¹¹ First Samuel says, "Now the Spirit (Ruach) of the Lord had departed from Saul, and an evil spirit from the Lord tormented

⁵ Judges 6:34, 14:6,19, 15:14; 1 Samuel 11:6, 16:13; Isaiah 61:1-3; Ezekiel 11:5; Daniel 5:14; Zechariah 4:6.

⁶ Judges 6:34.

⁷ Psalm 139:7.

⁸ Isaiah 61:1.

⁹ 1 Samuel 16:14; Judges 16:20.

¹⁰ Judges 16:20.

¹¹ Judges 16:17-20.

him."¹² This was a result of Saul's inability to lay down his greed. God had commanded him to destroy all the plunder of his victory against the Amalekites, but he set aside the best of the livestock and treasures for himself.¹³ The Spirit of Lord left David when he committed adultery with Bathsheba and killed her husband in battle.¹⁴ Thus the Spirit of the Lord had its limitations and was temporary in nature.

However, in Ezekiel, God promised to all of Israel that He would give a new spirit and heart. Around 6 B.C., Ezekiel states: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."¹⁵ The words, "new spirit" translates to *Ruach* in Hebrew.¹⁶ It signifies that people cannot follow God and His will without *Ruach*, the Holy Spirit. Ezekiel said God reveals that he will send the Israelites the Spirit, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."¹⁷

God gave them the Spirit so that they may walk in His status, and keep His judgments. He repeats this promise in the book of Joel, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters

¹² 1 Samuel 16:14.

¹³ 1 Samuel 15:3-23.

¹⁴ Psalm 51:11.

¹⁵ Ezekiel 36:26.

¹⁶ Oh, *Dictionary of the Greek & the Hebrew Bible*, 904.

¹⁷ Ezekiel 27.

shall prophesy, your old men shall dream dreams, your young men shall see visions."¹⁸

The words, "my spirit," translates *Ruach*. God promised the spirit to all the people of Israel for His specific purposes.

On another note, King David prayed to God, "Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit."¹⁹ Through his prayers, we know David was aware that the spirit of God was in his heart, and his reason for serving God willingly was this presence of the spirit. Thus, we know that being filled by the spirit was a privilege that only a few people had in the Old Testament.

In the New Testament, the word "spirit" is Πνεύμα (Pneuma) in Greek. The spirit came to Jesus and all people who accepted Him as savior.²⁰ When the Holy Spirit filled Jesus, one of Jesus' outstanding characteristics was the desire to spread the good news. Jesus quoted Isaiah and related himself to the emphasis of the work of the Holy Spirit to save lost people. It is written in Luke, "The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor."²¹

¹⁸ Joel 2:28.

¹⁹ Psalm 51:11-12.

²⁰ Matthew 3:16.

²¹ Luke 4:17-19.

In Acts, it is written, "While Peter yet spoke these words, the Holy Ghost fell on all them which heard the word."²² Acts also emphasizes that the Holy Spirit has the spirit of evangelism, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."²³

Hence, throughout the Bible, we can see that the major role of the Spirit is to save lost souls. As we wake up in the spirit, we see and follow God with a passion and sincere concern for lost souls. But when we grow distant from God, our spirit is faint and becomes weak and falls to the temptation of sin.²⁴ However, as God breathes life again into our cold hearts, we emerge from the darkness. Oswald J. Smith said, "Revival is not for non-believers. Revival is for believers."²⁵ God often re-ignites the fire that is on the verge of going out in the Christian's heart. He breaths the Holy Spirit right back into our hearts and the fire is lit again – a perfect portrayal of true revival. Thus, revival begins with the people of God. If a church is burning with the fire of the Holy Spirit, the secular world will see it and be attracted to it.²⁶ A Psalmist prayed, "Will you not revive us again, that your people may rejoice in you?"²⁷ He emphasized the word, "us." It

²² Acts 2:4, 10:44.

²³ Acts 1:8.

²⁴ Psalm 51:11-19.

²⁵ Oswald J. Smith, *The Passion for Souls* (Toronto: The People's Church, 1950), 50.

²⁶ Acts 2:1-2; 2:14-42.

²⁷ Psalm 85:6.

means the people of God. Souls get saved during genuine spiritual revivals, and the Holy Spirit convicts our sins and leads us to repentance.

One day, Jesus visited the home of Zacchaeus, a tax collector. Now, the Israelites treated tax collectors as prostitutes because they cheated the people of their money for their own personal gain. But when the Lord entered his house, Zacchaeus immediately confessed his sins before him: "But Zacchaeus stood up and said to the Lord, 'Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.' Then Jesus answered, 'Today salvation has come to this house, because this man, too, is a son of Abraham.'"²⁸

Jesus accepted his confession of sin. True repentance changes not only the mind, but also the behavior. When the prodigal son repented his sin his father embraced him.²⁹ When King David sincerely repented for his sins of adultery and murder, God forgave him.³⁰ When a thief next to Jesus on the cross confessed his sin to the Lord, Jesus said, "You will be with me in heaven today."³¹

These times when the Holy Spirit revives people's souls are marked by repentance and salvation. I am so impressed by Jonathan Edwards' sermon, "Sinners in the Hands of an Angry God." In 18th century New England, preachers like Edwards emphasized the need for repentance because there was so much corruption in the

²⁸ Luke 19:1-9.

²⁹ Luke 5:11-32.

³⁰ 2 Samuel 12:13.

³¹ Luke 23:43.

land.³² Throughout the sermon, Edwards shows us God's real wrath and punishment for sinners. From beginning to end, he uses strong words like "sin" "hell" and "the wrath of God."³³

Throughout the sermon, we can easily detect the main theme of sin and repentance in the time of revival. Countless souls repented for their sins and received salvation during the eighteenth century in America. Recently, I've noticed that most people are not afraid to commit sin. Even we as Christians tend to worship God in a cold and superficial way. We don't seek out God's power and presence during worship service.³⁴ During a season of revival, the atmosphere of a village is filled by a powerful presence of God. Revivals bring great salvation, but also God's punishment of sins. Hence, during a revival, an offensive attitude toward God is very dangerous because it may result in death as God's punishment.³⁵ Charles Finney and Charles Wesley occasionally saw people drop dead during times of revival.³⁶

Oswald J. Smith mentioned in his book that one powerful result of revival is short-term accomplishment. In 1904, a great revival hit Wales. During this revival, God saved 20,000 souls through the preaching of Evan Roberts in a matter of five weeks.³⁷

³² Jonathan Edwards, *A Jonathan Edwards Reader*, ed. John E. Smith, Harry S. Stout, and Kenneth P. Minkema (New Haven: Yale, 1995), 89.

³³ Edwards, *Jonathan Edwards Reader*, 90-105.

³⁴ Tommy Tenny, *God's Favorite House* (Philadelphia: Destiny Image, 2003), 43-45.

³⁵ Acts 5:1-11.

³⁶ Oswald J. Smith, *The Passion for Souls* (Toronto: People's Church, 1950), 126.

³⁷ Smith, *Passion for Souls*, 124-134.

When Charles Finney started his revival ministry, only 10 percent of the American population was officially registered at local churches.³⁸ In 1857, Finney led a massive revival in North America, during which around 50,000 people came to Christ weekly from each state.³⁹ These are the results of revival. The remarkable ministry of the Holy Spirit produces repentance and salvation in lost souls. However, Acts shows that revival is not only related to repentance, but also discipleship. In order to make disciples of the Lord, we need to rely on the work of the Holy Spirit.

Evidence of Revival and Discipleship in Acts

The first church was born in a great revival sent by God. Chapter 2 of Acts is very important in understanding what the real meanings of revival and discipleship are. All the disciples gathered together and prayed with fasting until the day of the Pentecost. The Holy Spirit suddenly came to them and the disciples started to speak tongues. Then Jews came to them and saw what was happening. And as Peter preached boldly about Jesus' death and resurrection, the numbers of people being saved drastically increased.⁴⁰ Luke describes all that was happening at that time, writing, "In those days when the number of disciples was increasing."⁴¹ He emphasized the word "disciples". It was not just that numerous people came to believe, but that disciples increased. It is

³⁸ Jong Chan Lee, "A Study on the Second Great Awakening Movement of American Christianity" (doctoral thesis, Ho Suh University Graduate School, 2007), 151.

³⁹ C.E. Funt and W.M. Pinson, *20 Centuries of Great Preaching*, vol 3 (Texas: Word, 1976), 311.

⁴⁰ Acts 2:1-42.

⁴¹ Acts 6:1.

also written, "So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith."⁴²

Through this verse, we know Luke also pointed out "disciples" in the time of revival. And Saul persecuted disciples in the era of the early church, "Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples."⁴³ When Saul finally came to salvation, God sent a disciple named Ananias to Saul to have his sight restored, "In Damascus there was a disciple named Ananias. The Lord called to him in a vision, "Ananias!" "Yes, Lord," he answered."⁴⁴ Then Ananias found Saul and prayed for his restoration of sight. After Saul became a follower of Christ, the Jews decided to kill him, but the disciples hid him and saved him from death: "But his followers took him by night and lowered him in a basket through an opening in the wall."⁴⁵

After that, Barnabas found Saul and brought him to the Antioch church and there they served the church together. It was at Antioch that the disciples were first called Christians. Luke writes, "And when he found him, he brought him to Antioch. So for a whole year, Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch."⁴⁶ After that, Paul went to Derbe and spread the Gospel and won a large number of disciples: "They preached the

⁴² Acts 6:7.

⁴³ Acts 9:1.

⁴⁴ Acts 9:10.

⁴⁵ Acts 9:25.

⁴⁶ Acts 11:26.

good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch."⁴⁷ Paul not only produced numerous church members, he made true disciples. Paul and Barnabas stayed with the disciples of the Antioch church: "And they stayed there a long time with the disciples."⁴⁸

Timothy, chosen by Paul, was also a disciple. Luke writes: "He came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek."⁴⁹ Before Timothy was collected for the mission, he was already a faithful disciple. Paul went into Ephesus and spread the gospel, but some people refused them. So, Paul set apart a few disciples and taught them for two years. As a result, all the provinces of Asian heard the word of the Lord: "But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannous. This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord."⁵⁰

That is the power of making disciples and the result of the revival that emerged in Acts. When God raised the revival in the first century, all the apostles focused on making disciples. The important fact is that revival is connected to discipleship. In the

⁴⁷ Acts 14:21.

⁴⁸ Acts 14:28.

⁴⁹ Acts 16:1.

⁵⁰ Acts 19:9-10.

New Testament, the English noun “disciple” is the translation of the Greek noun μαθητής (*mathetes*) meaning “learner,” or “Follower to teacher.”⁵¹

Biblical Meaning of Disciples

First, a disciple is a learner. Matthew said, "Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them."⁵² Jesus' disciples were teachable. As a church leader, this author tends to focus on the troublemakers and those few people who don't seem to be teachable. Such people need to be loved. But when we choose people to make disciples, we need to gather people who are obedient and teachable. Paul said to Timothy: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."⁵³ It shows that Paul wanted Timothy to choose a faithful person for the discipleship.

Second, they are useful. When Jesus called them to follow him they immediately abandoned all. Matthew says, "As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. 'Come, follow me,' Jesus said, 'and I will make you fishers of men.' At once they left their nets and followed him."⁵⁴

⁵¹ Oh, *Dictionary of the Greek & the Hebrew Bible*, 419.

⁵² Matthew 5:1-2.

⁵³ 2 Timothy 2:2.

⁵⁴ Matthew 4:18-20.

This shows that a disciple should be a person of decision for a certain God-given purpose. Thus, when choosing a person to be a disciple, we ought to ask them first if they are willing to give up something they love to become Jesus' disciple. When Jesus called upon his disciples, they all immediately surrendered something that was significant to them. Without this kind of response, some people can drain a leader's passion and energy.

Third, a disciple is a producer. This is crucial. Disciples produce disciples. Jesus commanded his disciples when he was ascending to Heaven, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."⁵⁵

In these verses, the main verb in Greek means, "to make disciples."⁵⁶ Jesus emphasized the words "making disciples." His disciples produced new disciples in their ministries, as recorded in Acts. Today's churches tend to have various Bible study groups. However, most groups may end without making new disciples. If the small group leader leaves, the small group meeting is over.⁵⁷ The biblical meaning of discipleship is to reproduce.

Manhattan Mission Church strongly focuses on training young people in order to nurture non-believers and baby Christians after training. At first, some disciples felt

⁵⁵ Matthew 28:19-20.

⁵⁶ Jae Won Choi, *A Teaching Material of Manhattan Mission Church Leadership Training Course*, trans. Jae Won Choi (New York: MMC, 2008), 19-20.

⁵⁷ Choi, *Teaching Material of Manhattan Mission Church Leadership Training Course*, 30-39.

pressured, but as time passes, they are becoming strong leaders and are making disciples. When I was planting a church in Korea, I found that Bible study that only teaches the content of the Bible without any focus on discipleship caused young Christians to remain stagnant in their immature faith. They were not growing, but rather drained the leaders' energy and passion. However, since Manhattan Mission Church started, the church has produced more mature disciples by encouraging them make their own disciples.

Fourth, a disciple is a person of faithfulness. Paul said: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."⁵⁸ Faithfulness is πίστις in Greek.⁵⁹ A disciple is a person of faith. The Bible tells us that when Jesus called Peter and the other disciples, they immediately followed him.⁶⁰ They at once left their nets and family;⁶¹ it was an expression of faith. Before, I couldn't focus much on faithful Christians because I was always preoccupied with dealing with troublemakers and the people who didn't respond faithfully. It was because I wanted to avoid the problems and conflicts that are bound to arise with those kinds of people. But as I studied the Bible, I found that Jesus and his disciples focused on faithful people more than the disobedient ones, and trained them to be strong disciples of the Lord.

⁵⁸ 2 Timothy 2:2.

⁵⁹ Oh, *Dictionary of the Greek & the Hebrew Bible*, 527.

⁶⁰ Mark 1:17-20.

⁶¹ Matthew 4:19-20.

Thus, when Manhattan Mission Church seeks disciples who could be potential small group leaders, we look for four natural dispositions. First, we see if they have a passion for God.⁶² Second, we look for a willingness to invest their time and heart to make disciples of others. Third, we look to see if they are teachable. If they cannot accept discipline and mentoring, their pride could hurt the unity of the church community. Fourth, we see if they have the ability to lead others.⁶³ Knowing this, we give them a chance to lead a team as an assistant leader before establishing them as permanent leaders.

A disciple is a person of love. Luke writes, “Those who accepted his message were baptized, and about three thousand were added to their number that day... Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts.”⁶⁴ They shared their possessions with others who were in need. It was an act of love. Discipleship is not a skill, but love. Without love, people cannot grow. I have come to notice that whenever I rebuke or discipline my disciples without love, it always causes a relationship problem in our church community. However, when I rebuke a disciple with love and prayer, it usually bears good fruit. I believe successful discipleship starts with love. We must copy the model of the early church in Acts. They practiced their love with the possessions they had.

⁶² Matthew 22:37-38.

⁶³ 2 Timothy. 2:2.

⁶⁴ Acts 2:41-45.

In terms of practicing love, Manhattan Mission Church has a fundraising program for three outreaches a year. One month prior to leaving on mission trips, team members sell homemade foods and drinks to church members after service to raise funds for the trip. Church members are given the chance to financially and prayerfully support the team and to take part in the outreach. Every time, I have seen our members give with genuine joy and love in their hearts. Our members also practice their love by sharing job information and oftentimes live together as roommates. Because we are an immigrant church in New York, we have the chance to practice our love by sharing our possessions and resources. So far, it has proved to be a good contribution to the discipleship process.

Sixth, a disciple is a person of evangelism. This is a very crucial point because Jesus' disciples were constantly sharing and spreading the Gospel wherever they went. It is written in Luke, "Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ."⁶⁵ By this scripture, we need to take note of the words "in the temple courts" and "from house to house." Sometimes, we fail to share the Gospel with people who come to church for the first time. This is a tragedy because they are people who are most likely ready to receive the Lord because they have taken the initiative to show up at church. Thus, Manhattan Mission Church does not hesitate to share the gospel with newcomers that do not yet believe in Christ. And as a result, many people have accepted the Lord, even when we least expected it. Of course, there are also those that do not accept

⁶⁵ Acts 5:42.

immediately. But because we treat them with love and curiosity, many end up coming to Christ at a later time.

The early church shared the Lord with people in the temple and in homes. Many Christians today are skeptical about sharing the Gospel through street evangelism and door-to-door outreach. It is because they know all too well how badly Americans respond to big and small invasions of privacy. New York has to be the most difficult place to practice this kind of evangelism for obvious reasons. When we went to South Dakota on a mission trip, many Native Americans welcomed us, and accepted the Lord as Savior. I once shared the gospel to college students in the University of Maryland. They were also friendly and kind. It does not mean they all accepted the Lord as we shared. It means their attitude was nice and kind. But for seven years, New Yorkers have surprised us by welcoming our conversation and responding to our efforts with kindness and curiosity – a clear indication of their loneliness, of their longing for someone's attention and love. By reaching out to our neighbors, we are able to express our love and break the destructive spirit of individualism in this city.

Revival brings great salvation of people's souls. It also produces true disciples that have the qualities of a Biblical disciple. Revival and discipleship are character-altering experiences. Through my studies of the book of Acts, I have come to a conclusion on what real revival and discipleship are. God is the one who brings the revival among us. For this, we must work for God with all of our strength. After the Holy Spirit sent Barnabas and Saul through the Antioch church, the disciples of Jesus did their

best to make disciples of all nations.⁶⁶ They clearly understood what Jesus wanted them to do.

All churches need to understand that revival and discipleship are related. If we don't understand this concept, we will put too much emphasis on only one side, and lose the biblical balance. We need to pay particular attention to why new believers should be disciplined by other strong disciples during a revival. During the Acts revival, God's first fruits were Jews who had been taught with a strong emphasis on legalism. Even though they received Jesus as Savior, they did not know how to handle the Old Testament laws. So, Paul and the other apostles made disciples out of them by teaching and training.⁶⁷

Despite all this, we can still find remnants of this legalism in Christian churches throughout history. I found one example of this legalistic influence in Charles G. Finney. Finney was a great man of God and his ministry was used as a channel of revival and salvation in nineteenth century America.⁶⁸ However, as I read Finney's "Revivals of Religion," although the book touched me, I found some of his concepts to be of a legalistic nature.⁶⁹ He systematically preaches that a human's duty is to be ready for

⁶⁶ Acts 13:1-52.

⁶⁷ Galatians 2:16-21; Acts 15:1-29.

⁶⁸ Charles G. Finney, *Principles of Prayer*, ed. Louis Gifford Parkhurst, trans. Hyun Mi Oh (Minneapolis: Bethany House, 1980), 10.

⁶⁹ Charles G. Finney, *Revival of Religion*, trans. Seoung Chuel Houg. (Chicago: Moody, 1975), 35-47.

revival before God sends it to us. He especially emphasizes that if we want to experience God's revival, we should repent of our sins specifically.⁷⁰

Thousands and millions of people were saved by Finney's burning sermons. He led a revival that transcended across different denominations, unifying them through this movement. He supported the abolition of slavery and had an immense impact on the lives and faith of countless Americans in the nineteenth century.⁷¹ However, there were certain aspects of Finney's notions that were questionable. If John Wesley taught that without God's grace it was impossible for humans, through self will, to have fellowship with God, Finney's perfectionist teachings emphasized that whoever seeks God through tireless self effort, can enjoy a higher level of Spiritual living.⁷² He repeatedly focuses on people's "doing," rather than on their "being". Thus, my concern is that people have only a distorted view of God's expectations towards us, that he is looking for a certain set of qualifications from us. This may lead them to imagine God as a fearsome God and be terrified of Him as the Jews were.⁷³ Their obedience and faithfulness to God could then be due to fear. I have found a lot of cases of faith related to legalism in the Korean Church culture.

⁷⁰ Charles G. Finney, *Lectures on Revivals of Religion*, ed Richard M. Friedrich, (Grand Rapids: TruthInHeart, 2005), 36-45.

⁷¹ Iain H. Murray, *Revival and Revivalism*, (Edinburgh: Banner of Truth Trust, 1994), 298.

⁷² Jong Chan Lee, "A Study on the Second Great Awakening Movement of American Christianity" (doctoral thesis, Ho Suh University Graduate School, 2007), 150.

⁷³ Galatians 3:1-5.

The Korean Church was born from a legalistic background, which was largely due to the influence of Confucianism. Confucianism emphasizes treating others with manners and performing good deeds.⁷⁴ Ancestor worship is a huge part of the Confucian practice: after the death of a parent, children must regularly offer a memorial service in their honor. A banquet table is prepared and family members bow before the “spirit” of the ancestor. It is a process that calls attention to their loyalty to their ancestors and emphasizes their respect for the elderly. But this kind of imposed convention nurtures hypocrisy in the younger generations as they pretend to respect the elderly without a genuine heart.⁷⁵ We can see the influence of this hypocrisy as many Korean Christians are consumed with the need to put their spiritual lives out for display.

The other origin of legalistic practices in the Korean Church is the early influence of Fundamentalism, a faith based on Pietism, individualism, and an emphasis on the afterlife.⁷⁶ Of course, it was a positive influence on the Korean Church, such as believing the word of God as the perfect word, and having great passion for saving lost souls. However, it produces dualistic, selfish and competitive believers of Korean Christians.⁷⁷

⁷⁴ Ja Gun Koo, "Han Kook Gyo Hyue Yoo Gyo Sea Gye Gwan Eui Young Hyang Ae Dae Han Sung Kyung Shin Hak Jeuk Go Chal" (master's thesis, Chong Shin Dae Hak Gyo Sun Gyo Dae Hak Won, 1999), 33-36.

⁷⁵ Kyung Il Kim, *Gong Ja Ga Juk Ea Yah Na Ra Ga San Da* (Seoul: Ba Da Chul Pan Sa, 1999), 70-75.

⁷⁶ Soo Young Kim, *Han Kook Gyo Hyue Boo Hung Eui Yeuk Sa Juek Go Chal* (Bu Choen: Seoul Seoung Gyl Seminary, 1987), 46.

⁷⁷ Min Kyoung Bae, *Han Kook Yeuk Sa Juek Ki Dok Gyo* (Seoul: Dae Han Ki Dok Gyo Sa, 1982), 150.

Hence, the faith of the early Korean Church was naturally connected to legalism, which made way for an authoritarian culture in the church.

Hence, the faith of many Korean Christians is still based on fear and legalism. Many tend to serve God diligently only so that they would be blessed, not cursed, by God. One thing we have to keep in mind is that many pastors knew of this, but took advantage of it for their own personal ambitions and greed.⁷⁸ I totally agree that people need repentance before revival happens, just as Finney and Edwards insisted. But we need to take into account the cultural inheritance of other countries first. Without this consideration, we may have an irrelevant argument on our hands, bringing in more legalistic believers, who don't know God's deep love for them. In my church, I have watched people work hard to serve, but as time passed, they easily burnt out and eventually left the church. Most of them were influenced by a legalistic faith. However, many others are transformed through discipleship training and are building a new relationship with God, one based on the faith of unconditional love. They no longer feel the need to showcase their good deeds or spiritual superiority to others. One effective method has been the use of Inner Healing Time. During leadership training, I have a retreat with prospective small group leaders for 3 days at a retreat center. I teach them what inner healing is and let them face the wounds that they have been hiding from a very young age. During this time, they are able to confess their twisted view of God's love and are able to accept his unconditional love for them, breaking the barriers of

⁷⁸ Seong Nam Shin, "Boo Heung Hea Eui Byun Jil Gwah Mok Sa Duel Eui Don Jan Chi," *Dang Dang News*, January 2011, accessed June 23, 2013, <http://www.dangdangnews.com/news/articleView.html?idxno=16437>.

legalistic belief. I deem this process to be extremely important in building new disciples, because they cannot love and embrace others unless they are able to love themselves first.

In the New Testament, we can easily find that Jesus followed the same strategy. He sometimes directly pointed out a person's sin. For instance, in the book of Luke, a rich young man came to the Lord. He asked the Lord how he could attain eternal life. Then Jesus answered him that he should keep the laws of the Ten Commandments. The man responds that he has kept the laws since he was young. Then Jesus pointed out his sin: "You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."⁷⁹ But the young man went back home with great anxiety. What Jesus showed him was his own self-righteousness. He had loved his possessions more than his neighbors, and even Jesus himself, and in that he had already broken the commandment not to worship idols – his money was his idol. The young man never knew what his sins were and that's the reason why Jesus challenged him with an order.⁸⁰ But there is another story in Luke 19, when Jesus was passing through Jericho. There he meets Zacchaeus, a despised tax collector that desperately wanted to see Jesus' face. Zacchaeus climbs a sycamore-fig tree to get a glimpse of Jesus and when Jesus reaches the tree, he says, "Zacchaeus, come down immediately. I must stay at your house today."⁸¹ Zacchaeus comes down at once and

⁷⁹ Luke 18:22.

⁸⁰ Luke 18:18-23.

⁸¹ Luke 19:5.

welcomes Jesus – and the greatest makeover of his life – with a joyful heart. He says to the Lord: "Look, Lord! Here now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."⁸²

The interesting point in this story is that Jesus never explicitly explained to Zacchaeus what he must do to have eternal life. Rather, he stayed with him and ate his food. But the man willingly repented of his sins of cheating Jews of their money. Jesus did not deal with him the same way he did with the rich young man. They were both rich men , but men with completely different attitudes. They had different motivations for seeking the Lord. In making disciples, Jesus approached people in many diverse ways. Some need to be made aware of his or her blind spots; others just need encouragement. Jesus' final proclamation for Zacchaeus was, "Today salvation has come to this house, because this man too is a son of Abraham."⁸³ What is the main difference between the rich young man and Zacchaeus? The rich young man didn't know that he was a sinner. But Zacchaeus knew that he was a sinner and that he needed the grace of God. Through these examples, we know that Jesus tried to show them their blind spots with love, not judgment.

Peter also had a time of inner healing with Jesus when he caught nothing in the Sea of Galilee. When he and his crew were exhausted from failing to catch any fish early in the morning, Jesus performed a miracle of letting them catch 153 fish. Jesus then prepared a fire on the shore and asked Peter three times, "Do you love me?" He did this

⁸² Luke 19:8.

⁸³ John 19:9.

because he knew that Peter experienced great condemnation in his heart for denying Jesus three times. Jesus healed Peter's deep wounds by allowing him to confess his love.⁸⁴

I believe that this was Jesus' method of incorporating the process of inner healing into the discipleship of his followers. In the same way, when the Church is building disciples, it should be concerned for the people's inner wounds. Revival and discipleship should go together as a cohesive whole to build strong, healthy Christians.

In this chapter, we explored the Holy Spirit and how he created revival in his sons and daughters through the Old and New Testaments. We studied how the apostles and Jesus' disciples trained their own disciples during the Acts revivals. This has clarified the important role of discipleship in spiritual revival. In the Third Chapter, we will study the link between discipleship and spiritual revival, and its evolution through each era in Christian history.

⁸⁴ John 21:7-17.

CHAPTER THREE

LITERATURE REVIEW

Chapter three presents a historical survey of the role of discipleship in the growth of the church from the New Testament church to today's postmodern church. As it moves from the New Testament Church to the postmodern church, key points that will be drawn out to show how the interworking of evangelism and discipleship were foundational to the success of each major movement. When appropriate, suggestions for application to today's ministry context will be noted. The chapter will conclude with a brief application to the specific ministry context of Manhattan Mission Church.

From the New Testament Church to the Reformation

The New Testament Church

The New Testament Church experienced persecution during which countless Christians were killed for their faith in Christ.¹ Yet, these trials contributed to the expansion of the Church beyond Jerusalem and to the early formation of Christian education. During the dispersion of the Church that occurred as a result of the persecution, preaching and evangelism were core practices that advanced the continued growth and education of the Early Church. Following the stoning of Stephen, Acts 5:42 records that "every day, in the temple and from house to house, they did not

¹ Acts 8:1; 12:1-2.

cease teaching and preaching that the Christ is Jesus.” And later, Acts states that when the Samaritans “believed Philip as he preached the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.”²

These New Testament believers had three types of worship meetings for which they gathered. The first emphasized prayer, readings from the Psalms, praise, and instruction from the Apostles’ letters. The second type emphasized the observance of the Lord’s Supper, and the third emphasized shared labor and instruction from the teachings of the Apostles. In these settings, the Apostles influenced other believers and made them disciples of the Lord as he commanded in the Great Commission.³

The Early Church Fathers

The early church fathers emphasized the importance of discipleship in relationship to baptism even more than in the New Testament. The Apostle John discipled Polycarp, overseer of the church in Smyrna, and in Smyrna, Polycarp passed on the faith to Irenaeus who became a strong defender of the faith against cultic branches of Christianity such as Gnosticism.⁴

During this period from 130 AD to 180 AD, Gnostic beliefs grounded in Greek ideologies began to spring up in the church.⁵ In response, great apologists such as

² Acts 8:12.

³ Kyoung Ok Shin, “The Christian Education of the Time of the New Testament,” accessed September 9, 2012, <http://sungkyul.com/zbbs/view>.

⁴ Jae Hyun Han, “Soon Gyo Ja Pol Ri Gab,” accessed June 27, 2013, <http://www.hismission.org/goldboard>.

⁵ Henry Bettenson, *The Early Christian Fathers* (London: Oxford University, 1969), 70.

Irenaeus, who were well grounded in faith and doctrine, defended what became accepted as orthodox Christian beliefs. The early church also responded by requiring believers to receive a strong Christian education before they were permitted to become members of the church.⁶

During the second and third centuries, the early church leaders established discipleship schools focused on Christian education. The Catechumenal School educated young Christians who wanted to be baptized in the church.⁷ The education they received lasted two to three years, and focused on ethical living and spiritual devotion to the Lord. First level students, called *Hearers*, devoted their time to listening to the Scripture and homilies to learn basic principles of the faith. Second level students, called *Kneelers*, devoted time to pray following classes. The third level students, called the Chosen, received training in ritual worship and baptism. This type of school operated until 450 AD.⁸

A second school, the School of Doctrine, focused on the education of ministers to provide the church with apologists who could answer the questions posed by the Greco-Roman culture. These students learned a historical-expository method of Bible study.

A third school, the Episcopal School, was a high level institution established in the fourth century to produce ministers. It focused on the education of faith, and

⁶ Joung Chul Jang, *Ki Dok Gyo Eui Yuk Sa* (Seoul: Kam Ri Shin Hak Dae Hak Gyo, 1993), 59.

⁷ Paul Monroe, *A Brief Course in the History of Education* (London: Macmillan, 1907), 108.

⁸ Kyoung Ok Shin, "Shin Yack Sung Seo Si Dea Eui Ki Dok Gyo Gyo Yook," accessed October 15, 2012, <http://sungkyul.com/zbbs/view>.

students attended mandatory classes that included Bible study, ritual worship, reading, writing, study of doctrines, and music. During its time of operation, this Episcopal School produced many apologists and mathematicians.⁹

The evangelism and discipleship efforts of the Church Fathers hardly differed from those of the New Testament church. However, one important point is that they trained believers by running schools. They built schools not only to teach knowledge, but also to produce faithful disciples. Through training, the faith of Christianity was passed on from one generation to the next.

Early Chinese Christianity

In a lecture on early Chinese Christianity, Dr. David A. Currie, professor at Gordon-Conwell Theological Seminary (GCTS), stated that Christianity first entered China in 635 AD through the efforts of Nestorian Christian missionaries in Xi'an.¹⁰ The mission prospered for over a hundred years, but in 845 AD, when the emperor banned all religions except Confucianism, the Nestorian work withered away.¹¹ Currie suggested they did not survive because they had not developed strong Chinese roots.¹²

⁹ Shin, "Shin Yack Sung Seo Si Dea Eui Ki Dok Gyo Gyo Yook," accessed October 15, 2012, <http://sungkyul.com/zbbbs/view>.

¹⁰ David A. Currie, "Evangelism & Revival from Acts to the Reformation" (lecture, Gordon-Conwell, South Hamilton, MA, June 21, 2010).

¹¹ David A. Currie, "Evangelism & Revival from Acts to the Reformation" (lecture, Gordon-Conwell, South Hamilton, MA, June 21, 2010).

¹² David A. Currie, "Evangelism & Revival from Acts to the Reformation" (lecture, Gordon-Conwell, South Hamilton, MA, June 21, 2010).

The Monastic Movement

Over time, the Church suffered a spiritual decline as it became richer, and corrupt secular leaders gained power as clergy.¹³ It was in this church climate, that monastic schools began to grow. While the first monastery appeared in southern Egypt around 320 AD, with others to follow (the Benedictine monastery was established in Italy in 528, the Cluny monastery was built in France in 910, and the Citeaux monastery in France in 1098), the greatest influence in the church and in society came from the itinerant monastic movements established by St. Francis and St. Dominic.¹⁴

Franciscans

Francis was born in Assisi in 1181 on a farm owned by his father, Peter, who had built his wealth through textile trade. Francis enjoyed a luxurious life with his friends in his youth, and the troubadours who often danced through the streets influenced him. But, as time passed, Francis grew bored with this way of life and isolated himself in a cave with a friend in an attempt to find God. There he experienced God in his dreams, in listening to his voice, and in taking steps to follow Christ. As he lived out his calling of obedience, poverty, and chastity, others decided to join him. What began as a small group of three soon grew to twelve, and soon enough, there were thousands in number pursuing the monastic life of the Franciscan Order.¹⁵

¹³ Justo L. Gonzalez, *The Story of Christianity* (New York: Harperone, 2010), 49.

¹⁴ Seong Do Jo, "Dea Hak Seng Sun Gyo Dan Che Ga Han Kook Gyo Hyue eh Ki Chin Young Hyang" (master's thesis, Hyub Seong Shin Hak Dea Hak Won, 2000), 19.

¹⁵ J.R. Woodward, *A Mentoring Report: An Example for Our Times* (Los Angeles: Fuller Theological

Francis' greatest influence on others can be attributed to his way of life. He not only preached about the importance of an obedient Christian life, he lived it. He was a man of obedience before any came to follow him. It was this godly example, this consistent practicing of the Word of God that drew thousands to follow in his footsteps even before they heard him preach.¹⁶

Dominicans

Dominic Guzman was born in Caleruega, Spain around the year 1170. At age seven he was sent to study with his priest-uncle. At fourteen he entered the University of Palencia where he studied liberal arts and the sacred sciences. Although he spent much of his time in prayer and study, he did not neglect the poor.

In 1203, Dominic accompanied his bishop, Bishop Diego, through France. They were appalled at the suffering endured by the people as a result of the Albigensian heresy. Both Bishop Diego and Dominic resolved to return to France to combat this evil. In 1206, the Pope commissioned them to preach the Truth of the Gospel. They travelled barefoot, begging for their daily bread from door to door.

In 1216, he journeyed to Rome to seek the approval of the Pope for the establishment of an Order whose main work would be preaching and whose motto would be "Truth."¹⁷ While the Dominicans emphasized serving people, they highly

Seminary, 2007), 4.

¹⁶ Bonaventure, *The Life of St. Francis* (San Francisco: HarperCollins, 2005), 24.

¹⁷ Yo An Oh, "Sul Gyo Ja Deul Eui Sa Boo St. Dominicus," May 21, 2010, accessed December 12, 2013, http://www.ocatholic.com/youngsung/youngsung_02.htm.

valued education and evangelism. They only gave a license to preach to people who completely finished studying philosophy and theology. Even after that, they often required these students to continue their theological studies for up to three more years. Learning was more important than penance, and preaching was more important than ritual.¹⁸

The Monastic Impact

The monastic reformation of the 12th and 13th centuries, carried out through lay believers and ascetics, facilitated a more general religious reformation. St. Francis' radical lifestyle of obedience to the Word of God in his daily life impacted those of his day, and ought to challenge today's believers to live in obedience to God's Word. In the same way, today's believers ought to keep in mind that Dominic and his disciples were not inclined to seclusion and silence. Rather, they changed their world through evangelism and discipleship. Perhaps, by living lives led by the Word and by discipling others, today's church can bring a genuine revival to this land.

A Road to the Reformation

In 14th century Europe, infectious disease plagued the land, and the 100 Years War devastated France. Nations began to strengthen their borders and they became hostile toward one another. At the same time, monasteries scattered in Europe also began to break ties with one another and became increasingly individualistic. Their

¹⁸ Seong Do Jo, "Dea Hak Seng Sun Gyo Dan Che Ga Han Kook Gyo Hyue eh Ki Chin Young Hyang," 20.

religious fervor began to decline, and their pursuit of the divine dwindled.¹⁹

Monastic orders responded to this decline in two primary ways. One group chased a reformatory stream and continually reformed the monastery by studying humanism through a theological and academic lens. The other preferred the personal comfort that accompanied a compromise with the period's atmosphere.

During that time, an issue arose as to how the ascetics positioned themselves. Among lay believers, the biblical Gospel was losing its influence as the norm to discern all things. This caused them to question why the ascetics' role was so great in the Church. Finally, in the 16th century, Martin Luther responded by sparking the religious reformation.²⁰

From the Reformation to Modernism

Martin Luther

Luther enjoyed a good standing with the Augustinian order. He was a priest who trained other priests and a Bible scholar and professor at the University of Wittenberg. He was considered an accomplished religious leader, but neither his theological education nor his scholastic interpretation of the Bible could bring relief to his inner distress. He was afraid of death and wanted some sort of assurance that he could go to

¹⁹ Gwang Won Kim, "Ki Dok Gyo Soo Do Won Eui Yeuk Sa," accessed December 13, 2013, http://www.koabbey.com/ab_board/264094

²⁰ Gang Won Kim, "Ki Dok Gyo Soo Do Won Eui Yeuk Sa," accessed December 13, 2013, http://www.koabbey.com/ab_board/264094.

heaven after death. Eventually, through his own study of the Bible, he received this assurance by coming to an understanding that he was saved through faith in Christ. He realized that the Church and the sacraments of the Church were not a means to obtain this assurance. Rather, absolute faith in Christ alone and Scripture alone, not human activity, provided the sole means for salvation. This understanding contributed to Luther's eventual posting of his 95 theses in 1517 that questioned some Roman Catholic doctrines.²¹

Before moving on in the discussion of Luther's impact during the Reformation, it is important to note that Luther was greatly influenced by one of his mentors, Johann von Staupitz. As an Augustinian superior, Staupitz never left the Catholic Church. However, he poured himself into Luther, encouraging, supporting and challenging him to fulfill his role in the Reformation as it unfolded. Given that Staupitz maintained this mentoring, or discipling, role with Luther until he died, it might even be said that the Great Reformation is directly connected to discipleship.²²

Now, in terms of Martin Luther's approach to discipleship, Luther believed that the state and church represented two realms instituted by God that should support one another: the state through the Law and the church through the Gospel. As a result, he encouraged retaining state control the school and church in Germany.

When it came to a practical approach to education, he divided it into two areas: moral and religious. Moral education nurtured children to become Christian gentlemen

²¹ Francis A. Schaeffer, *How Should We Then Live* (Wheaton: Crossway, 1976), 94-95.

²² David Curtis Steinmetz, *Misericordia Dei* (Leiden: Brill, 1968), 15.

and women. Religious education instilled the knowledge and fear of God in students. The Lutheran Church worked together with parents to provide small children this education to build their faith by means of a Catechism. This Catechism included the *Ten Commandments, The Lord's Prayer, and The Apostle's Creed*. The government and the Church partnered together to build schools, and a pastor who received a high-level education in a local society became the chief teacher and the superintendent of the school's affairs. Among these responsibilities, they were also responsible to teach teenagers the Bible.²³

Luther's impact on education in five areas is still felt to this day. First, he translated the Latin Bible into the vernacular, making it accessible to the common person. Second, he developed an education system that was accessible to all social classes and not only the privileged class. Third, he insisted educational opportunity should be given to women and men equally. Fourth, he emphasized the development of an occupational school in every city. Fifth, he established a law of obligatory education.²⁴

John Calvin

Born in Noyon, France on July 10, 1509, Calvin also contributed to the Reformation by establishing schools and through his writing, pastoral work, and discipleship. Following his conversion, while traveling to Basel, Switzerland, he settled

²³ Hwah Sook Yoon, *Kidok gyo gyo yuk uei yuk sa jeok ki cho* (Seoul: Ki Dok Gyu Sa Hwa, 2006), 121-122.

²⁴ Yoon, *Kidok gyo gyo yuk uei yuk sa jeok ki cho*, 122.

in Geneva and took over primary leadership of the reformation of that city's church and society. He devoted his life in Geneva to pastoral work, systematic preaching, and the writing of his biblical commentaries.²⁵

In 1530, Geneva was one of the most corrupted cities in Europe. Prostitutes, criminals, riotous people, and secret agents filled the city. However, Geneva became a Reformed publishing center and a haven for the advancement of international Protestantism. Today, Switzerland is the wealthiest nation in the world and has become a center of charity and international organization for the poor in the world.

When Calvin was in Geneva, he taught that each person's responsibility was to worship. The aristocrats and church had always enjoyed many privileges in Geneva, while the commoners had no authority. However, this began to change as the city became independent through Calvin's teaching and preaching. He diligently studied the Bible and shared it with the people. His goal was to build up a nation based on the Word of God that might become a model for other nations. As Calvin preached each Sunday, his sermons were published and distributed throughout Europe. His sermons covered all aspects of life: family, employment, education, economy, culture and society. As a result of the teaching, the country took a marked turn for the better.²⁶

²⁵ Loren Cunningham, *The Book That Transforms Nations* (Seattle: YWAM, 2007), 102-104.

²⁶ Cunningham, *The Book That Transforms Nations*, 105.

17th Century Pietism

As time passed, Lutheran doctrine became a rigid legalistic doctrine that characterized the Scholastic era of Protestantism. The codification of the Lutheran doctrine led to a mechanistic and legalistic faith in which the Sacraments became empty rituals and church attendance was perfunctory.²⁷ In addition, the population declined due to the 30 Years War. Industry slacked, and churches were burned. Many sick and poor were abandoned on the streets. Increasingly, people got drunk and took part in sexual disorder, theft, and greed.²⁸ In this environment, Pietism emerged in Germany.

In the late 17th century, Pietism emphasized going back to the Bible directly rather than through the theological doctrines that emphasized its theory. Pietism asserted that a person who is born again by the Holy Spirit would be able to understand the truth of the Bible and have the light. They emphasized that lay believers could use the Bible personally, publicly, take on priestly responsibilities, and produce fruits of faith.²⁹

The pietistic movement offered several benefits to the church. It gave vitality to personal belief and interest in missionary activity. Theological education became a practical interest; it stimulated people in the congregation to increase their moral commitment to become a positive influence on society. Daily Bible reading, Bible study

²⁷ James W. Ptak, "Spener's Proposals to Correct Conditions in the Church as the Basis for The Evangelical Covenant Church's Affirmations" (master's thesis, Reformed Theological Seminary, 2008), 3.

²⁸ Stephen, "Kyoung Gun Joo Eui Uoon Doong," accessed December 19, 2013, <http://blog.daum.net/china0314068/15038786>.

²⁹ Seong Phil Seo, "Kyoung Gun Joo Eui Uoon Doong," accessed December 19, 2013, <http://www.godswill.com.br/xe/1525>.

groups, and family worship were the norm.³⁰ Hymns and liturgical forms of public prayer, away from formal worship practice played an important role in the worship. The movement minimized the distinction of clergy and laity. People didn't cling to doctrine, and ecumenical fellowship was promoted. Many schools and charities were established for poor children.³¹

Three people were key to this movement: Philip Jacob Spener (1635-1705), August Hermann Francke (1663-1727), and Nikolaus Ludwig von Zinzendorf (1700-1760). Philip Spener was born at Rappoltsweiler in Upper Alsace on Jan. 23, 1635. During the course of his youth, Spener was influenced by books in his father's library and by his brother-in-law, Joachim Stoll.³²

Stoll's influence on Spener reached beyond the few books that he recommended to the young Pietist. Stoll taught him his catechism class, and it was he who first introduced Spener to Arndt's *True Christianity*. And, although Stoll was his catechesis teacher, it was his pastoral concerns for the young boy that influenced him the most.

His first university experience began at Strassburg, where he studied history, philosophy, philology, and theology from 1651 to 1659. He then continued his studies in Basel, Tübingen, and Geneva. At Geneva he became familiar with the Reformed

³⁰ Seong Phil Seo, "Kyoung Gun Joo Eui Uoon Doong," accessed December 19, 2013, <http://www.godswill.com.br/xe/1525>

³¹ Seong Phil Seo, "Kyoung Gun Joo Eui Uoon Doong," accessed December 19, 2013, <http://www.godswill.com.br/xe/1525>.

³² Philip Jacob Spener, *Pia De Sideria*, ed. and trans. Theodore G. Tappert (Minneapolis: Fortress, 1964), 9.

teachings, and in 1663, he returned to Strassburg, where he was made an assistant preacher.³³

Three years later he was called to Frankfurt to become the senior pastor of the Lutheran church. In this position, Spener attempted to raise the intensity of the religious life of the congregation through meaningful reforms. He strengthened church discipline and emphasized training the young by means of an established catechism and practice of confirmation. In order to aid the spiritual reformation program, Spener arranged small gatherings, *collegia pietatis*, of interested churchgoers in private houses to cultivate the Christian life through Bible study, prayer, and Sunday sermon discussion. From the name of these groups, the *collegia pietatis*, is derived the name of this movement for the restoration of a spiritualized Christian faith - namely, Pietism.³⁴

August Hermann Francke, a German Protestant minister and philanthropist, became one of the most prominent names associated with Pietism. Francke was born on February 22, 1663 in Lübeck and died on June 8, 1727 in Halle a der Saale.³⁵ At the end of 1691, Frederic III of Brandenburg called him to Halle to teach at the University of Halle.

In 1702, he founded the *Collegium Orientale Theologicum* in Halle. From that time, the Pietist movement developed systematically and academically in Halle, which

³³ Spener, *Pia De Sideria*, 11.

³⁴ B.K. Kipper, *Se Gea Ki Dok Gyo Hyue Sa*, trans. Hea Yeun Kim (Seoul: Seung Gwang Moon Hwa Sa, 1987), 153.

³⁵ Chang Nyun Kim, "Dok Il Kyung Gun Joo Eui Uoon Dong ei Han Kook Gyo Hyue Geng Shin Gwa Sun Gyo eh Joo Neun Gi Yeo" (Th.M. diss., Jang No Hyue Theological Seminary, 2008), 24.

became the center of the movement. He built orphanages and raised over two thousand orphans and established a publishing company. He also sent missionaries of all ages into the world to share the Gospel.³⁶ Thus, Halle became the mission center thanks to Francke, and this inspired the declining German churches to reform from their dead orthodoxy.³⁷

Nikolaus Ludwig von Zinzendorf was born in Dresden on May 26, 1700. He was Spener's godson, and was brought up under strong Pietistic influences.³⁸ As a student at the University of Halle, he joined in organizing the Order of the Grain of Mustard Seed, whose members were pledged to the Pietistic ideal of a life of religious devotion and Christian service instead of belief in a creed.³⁹

Nicolas stayed at the University until he was seventeen. When his family wanted him to study law, he moved to Wittenberg. He did not abandon his Pietistic roots while in the secular world, but made his life a living testimony to all around him.⁴⁰

As part of the electorate, the Count was able to use his influence to aid a German-speaking group from the province of Moravia who were fleeing from persecution due to their beliefs. This group of *Unitas Fratrum* led by a carpenter

³⁶ Kim, "Dok Il Kyung Gun Joo Eui Uoon Dong ei Han Kook Gyo Hyue Geng Shin Gwa Sun Gyo eh Joo Neun Gi Yeo," 25-26.

³⁷ Jo, "Dea Hak Seng Sun Gyo Dan Che Ga Han Kook Gyo Hyue eh Ki Chin Young Hyang," 25.

³⁸ Kim, "Dok Il Kyung Gun Joo Eui Uoon Dong ei Han Kook Gyo Hyue Geng Shin Gwa Sun Gyo eh Joo Neun Gi Yeo," 26.

³⁹ Larry A. Roth, "Count Nicolaus Von Zinzendorfs Theory for Missions Portrayed and Selected by 18-20th Moravian Missions" (master's thesis, Yale University, 1986), 22-25.

⁴⁰ Roth, "Count Nicolaus Von Zinzendorfs Theory for Missions Portrayed and Selected by 18-20th Moravian Missions," 26-27.

Christian David, sought refuge in the Province of Saxony, and Zinzendorf granted them refuge and became spiritual leader to them in 1727.⁴¹

The Moravians were a separatist group, but under Zinzendorf and his ideal of *ecclesiola in ecclesia*, they maintained their relationship with the Lutheran state church.⁴² These Moravians had a heart for missions work. They wanted to go anywhere to share the knowledge of Christ and to do His service.

This Moravian missionary fire enflamed Zinzendorf, and he went to the West Indies several times in the 1730s.⁴³ After a stop in London, he boarded a ship to America where he had the opportunity to name a new settlement that the Georgian Moravians founded in Pennsylvania. This settlement that he named Bethlehem became the center of the American Moravian church.⁴⁴

Pietism and the Moravian movement witnessed an influx of believers. Evangelism and discipleship were both key components of this growth as they engaged in small group discipleship and daily practice of God' Word in their lives. It was passed from a spiritual grandfather, Philip Jacob Spener, to August Hermann Franke, from Franke to Nikolaus Ludwig von Zinzendorf, and from Zinzendorf to John Wesley, one of

⁴¹ Cater Lindberg, *The Pietist Theologians* (Oxford: Blackwell, 2004), 410-412.

⁴² Roth, "Count Nicolaus Von Zinzendorfs Theory for Missions Portrayed and Selected by 18-20th Moravian Missions," 32-34.

⁴³ Roth, "Count Nicolaus Von Zinzendorfs Theory for Missions Portrayed and Selected by 18-20th Moravian Missions," 47-50.

⁴⁴ Ptak, "Spener's Proposals to Correct Conditions in the Church as the Basis for The Evangelical Covenant Church's Affirmations," 32.

the most influential church leaders in the 18th century.⁴⁵

John Wesley

Eighteenth century England was victim to cruel and corrupt society.⁴⁶ Countless people moved to the cities with hopes of a better life. Instead, they were welcomed by an age of darkness, one in which man became a mere material possession of the businesses.⁴⁷ Most worked for small salaries in the poor conditions associated with factories and coalmines.⁴⁸ They worked the strings in the factory and picked up strands from underneath the machines.⁴⁹

To meet these challenges, God called John Wesley, an ordained Church of England pastor influenced by the Moravians.⁵⁰ While studying at Oxford University, he attended "The Holy Club" with his younger brother, Charles.⁵¹ They prayed and read the Bible regularly, but some students belittled them by labeling them Methodists. Surprisingly, Wesley did not have an assurance of salvation. He was a man who tried to live righteously, but felt that he had always failed.

⁴⁵ Jo, "Dea Hak Seng Sun Gyo Dan Che Ga Han Kook Gyo Hyue eh Ki Chin Young Hyang," 26.

⁴⁶ Sea Ik Han, " John Wesley Sul Gyo Ea Kwan Han Yeun Goo" (M.Div. thesis, Hyub Seung Theological Seminary, 2000), 7-8.

⁴⁷ John Wesley, *The Journal of John Wesley*, ed. Percy Livingstone Parker, trans. Young Uoon Kim (Chicago: Moody, 1984), 94.

⁴⁸ Wesley, *The Journal of John Wesley*, 221-222.

⁴⁹ Cunningham, *The Book That Transforms Nations* (Seattle: YWAM, 2007), 37-38.

⁵⁰ John Wesley, *John Wesley*, ed. Bail Miller, trans. Young Tea Han (Grand Rapids: Zondervan, 1943), 8-9.

⁵¹ Wesley, *John Wesley*, 31-43.

After his studies, he went to the state of Georgia as a missionary, but returned to England after his ministry failed. As he sunk into a state of depression, an event changed his life.⁵² On May 24, 1738, he accidentally attended a Moravian's Bible study meeting.⁵³ Wesley was influenced greatly when the preacher read Luther's preface to the Epistle to the Romans. From that point, Wesley's heart was filled with the love of God and the assurance of God's forgiveness.

He immediately began preaching with his brother Charles.⁵⁴ Wesley constantly travelled by horse, covering a distance of 25,000 miles during the tenure of his ministry. He evangelized, trained leaders, and created a system of discipleship for newcomers. He trained 100,000 small group leaders and his core message centered on holiness. He believed the gospel not only changed a person's soul, but also his thoughts, body, and environment.⁵⁵ Dr. Robert Coleman characterized Wesley's ministry by saying: "Conversion is a first step to be a disciple of the Lord. Perfection of love was always emphasized. And holiness has to be a part of evangelism."⁵⁶

John Wesley's ministry impacted the British society. He built hospitals, bookstores, schools, and shelters for widows. He disagreed with, and openly criticized, the slave system. He studied medical science to aid the poor. Many people who

⁵² Wesley, *The Journal of John Wesley*, 60-69.

⁵³ Wesley, *John Wesley*, 70.

⁵⁴ Wesley, *John Wesley*, 66.

⁵⁵ Wesley, *John Wesley*, 140-151.

⁵⁶ Robert Coleman, "Evangelism" (lecture, Gordon-Conwell Theological Seminary, Singapore, June 20, 2012).

experienced Wesley's revival built orphanages, refugees for the mentally ill, hospitals, and jails.

His movement not only influenced England, but Europe and the United States as well as. Many people who were influenced by Wesley left England for America, and subsequently formed its spiritual bedrock, preaching and building churches.⁵⁷

Wesley's story is inspiring. John Wesley had great wisdom as God sent a revival in the land of England. He not only preached to save spiritually lost people, he also trained them to become a strong army of God. It demonstrates that evangelism and discipleship can work together in the mid-18th century. Without evangelism and discipleship that leads to revival, churches cannot change the corrupted world.

Welsh Revival

Evan Roberts, a prominent figure of the Welsh revival, was born of very Godly, devout, and hard working parents in 1878.⁵⁸ He was one of 14 children and one of seven sons. He faithfully attended every weekly meeting at Moriah Chapel, the large Calvinistic Methodist church where his family attended. Moriah was one of several Nonconformist chapels in Loughor.⁵⁹

Seth Joshua was a significant mentor who God used to prepared Evan Roberts

⁵⁷ Cunningham, *The Book That Transforms Nations*, 40-41.

⁵⁸ Elmer L. Towns and Douglas Porter, *The Ten Greatest Revivals Ever* (Ann Arbor: Servant Publications, 2000), 23-25.

⁵⁹ Tony Cauchi, "Evan Roberts," accessed August 10, 2013, www.revivallibrary.org/pensketches/revivalists/robertse.html.

for the Welsh Revival. He was a pioneer Evangelist for the Calvinistic Methodist Forward Movement and came to Newcastle Emlyn to hold a campaign.⁶⁰ In the campaign, Evan found his own heart to be somewhat hard and cold.⁶¹ In the next morning meeting, young Evans fell upon his knees, and became a new man.⁶²

Soon after, Evan Roberts sensed the Spirit of God was commissioning him to spread the gospel. He held his first meeting, a youth service, on a Monday night at Moriah Church. There were just eighteen present.⁶³ As he testified of what God had been doing and was about to do, he asked them to prepare themselves for a baptism of the Holy Spirit. At first, the meeting was hard, but finally, the power of God came down and all who were not saved were instantly converted, and the others yielded themselves to God.⁶⁴

Within a month of the revival's beginning, police in Cardiff reported that drunkenness had dropped by sixty percent. It impacted brothels and gambling dens. Hardened, cursing miners, considered to be the hardest people group to reach, were suddenly transformed.⁶⁵ It is reported that within 2 months of the revival's beginning

⁶⁰ Kevin Adams and Emyr Jones, *A Pictorial History of Revival*, trans. Young Ja Song (Seoul: Boo Heoung Gwa Gea Hyuck Sa, 2007), 76.

⁶¹ Adams and Jones, *A Pictorial History of Revival*, 65.

⁶² Adams and Jones, *A Pictorial History of Revival*, 74-75.

⁶³ Adams and Jones, *A Pictorial History of Revival*, 95.

⁶⁴ Keith Malcomson, *Pentecostal Pioneers Remembered* (Maitland: Xulon Press, 2008), 20-25.

⁶⁵ Adams and Jones, *A Pictorial History of Revival*, 103-108.

over 30,000 people experienced conversion. Within six months 100,000 converts.⁶⁶

It also rapidly spread to all over the world. The fire of Wales hit the land of America, Canada, India, Korea, China, Africa, and South America.⁶⁷

Early American Revivals

In early eighteenth century America, as the First Great Awakening dawned, the religious devotion appeared to be waning in a time of political unrest. Second and third generation Puritans did not possess the same passion of faith as their fathers and grandfathers before them. In addition, New World settlers turned away from God as West Europe's philosophical movements took over in the forms of philosophical rationalism, deism, romantic and pantheistic mysticism. The sincere Puritan faith disappeared, and secular trends witnessed a reduction in church attendance.⁶⁸

First Great Awakening and Jonathan Edward (1703-1758)

Jonathan Edwards, the son of Reverend Timothy Edwards in Windsor Palms, was a lecturer at Yale University in 1727, and later became the pastor of Northampton, Massachusetts. Many of Northampton's young people were considered corrupt, as they pursued drinking and sexual pleasures. This was a trend among the youth in

⁶⁶ Hyun Bea Kim, "Young Kook Gyo Hyue Boo Heung Eui Joo Yuck Kwa Hyun Jang Uel Cha Aah Seo," accessed August 20, 2013, http://www.ekcn.eu/bbs/board.php?bo_table=B12&wr_id=15.

⁶⁷ Young Soo Ye "Welsh Revival 1904," accessed August 20, 2013, <http://blog.daum.net/pillar100/11284400>.

⁶⁸ Joo Jeun Dam Back, *Hyun Dea Boo Heung Uoon Doong Gwa Seoung Kyoung Jeuk Boo Heoung Gwan Yeun Goo*, accessed December 26, 2013, <http://blog.daum.net/hui-jae/93>.

Northampton for several years. Men and women gave themselves to drunkenness, late night activities without any consideration for their families.

Edwards gave himself completely to the ministry in Northampton, and as a scholar, prepared two weekly sermons for Sunday worship and a midweek lecture. This was more important to him than any other pastoral responsibilities. His preaching was quiet with few gestures. He preached the necessity of repentance and the insufficiency of good works for salvation.⁶⁹ Rather, God's grace alone made salvation possible. Through his divinely-empowered preaching, Northampton witnessed an amazing transformation among the people in the city. During the first, over one hundred people repented.⁷⁰

Edwards' ministry had a profound impact beyond Northampton. Edwards built on the foundations of 16th century Reformation theology, particularly in the areas of salvation and conversion. New universities and colleges with Christian roots, many with the ministry training as a focus, opened their doors including Brown University, Dartmouth College, Princeton University, Columbia University, and the University of Pennsylvania.⁷¹ And, between the years of 1740 to 1742, more than 50,000 people out of a population of 300,000 were converted to Christianity, an increase of over fifteen percent of the population.⁷²

⁶⁹ Jonathan Edwards, *Jonathan Edwards cheo lum sal soon up el Ca*, ed. and trans. Gum San Back (Seoul: Boo Heung Gwa Gea Hyuk Sa, 1999), 23.

⁷⁰ Dam Back, *Hyun Dea Boo Heung Uoon Doong Gwa Seoung Kyoung Jeuk Boo Heoung Gwan Yeun Goo*, 16.

⁷¹ Edwards, *Jonathan Edwards cheo lum sal soon up el Ca*, 27-28.

⁷² Dam Back, *Hyun Dea Boo Heung Uoon Doong Gwa Seoung Kyoung Jeuk Boo Heoung Gwan Yeun Goo*, 16.

George Whitefield (1715-1770)

George Whitefield was another man God used during the First Great Awakening. He was born in Gloucester, England to an innkeeper's family. The family's limited means led a family friend to step forward to provide Whitefield enough money to begin his education at Oxford University's Pembroke College. There, Whitefield came into contact with a small band of pious students lampooned by their fellows as the "Holy Club." He was greatly influenced by the group's leader, John Wesley, and eventually underwent a profound religious awakening that convinced him of his need to reach others with the necessity of the New Birth.⁷³

In 1737, Whitefield was ordained a preaching deacon in the Church of England and immediately took to the road as an itinerant evangelist. Whitefield reached out to the people on the street and preached to them. Through his street and local ministry, voluminous mineworkers, unbelievers, and sinners who had never attended church were saved.⁷⁴ According to some estimates, eighty percent of all American colonists heard his sermons.⁷⁵ By the time of his death in 1770, Whitefield could be credited with establishing evangelical Protestantism on both sides of the Atlantic through the thousands of souls who experienced the "New Birth" under his preaching, and the

⁷³ Martyn Lloyd-Jones, *George Whitefield*, trans. Young Sik Jeoung (Seoul: Sea Soon Chul Pan Sea, 1986), 13-15.

⁷⁴ Lloyd-Jones, *George Whitefield*, 22-23.

⁷⁵ Garth M. Rosell, "Puritanism in America" (lecture, Gordon-Conwell Theological Seminary, South Hamilton, MA, Jun. 2, 2009).

legion of preachers he inspired to follow in his footsteps.⁷⁶

John Wesley and George Whitefield came out of the same age, country, and religious group. They traveled often and prayed for hours a day. They saved lost souls. But they had different views when it came to the issue of discipleship. Wherever Whitefield went, he left an overwhelming impression through his impassioned preaching. Wherever Wesley went, he forged disciples by closely knitting them together through common life. Whitefield's major focus came from making the most of emerging opportunities to travel and to network with nobility. However, in their combined ministries of evangelism and discipleship, Wesley emphasized the latter, while Whitefield emphasized the former, nurtured healthier revival in the First Great Awakening. Wesley's Methodist bands still help make sense of the spiritual landscape of the UK.⁷⁷

It is convenient to say in the modern day, "no evangelism without discipleship," but both Whitefield and Wesley faced the firm opinion of their age and culture that had decisively declared, "no evangelism, period."⁷⁸ Thus, as God brings new and fresh revivals, churches should draw upon the successes and failures of their predecessors, and maintain a balanced focus on both evangelism and discipleship.

⁷⁶ Lloyd-Jones, *George Whitefield*, 27-30.

⁷⁷ D. Duane Cummins, *The Disciples: A Struggle for Reformation* (Danvers: Chalicepress, 2009), 6.

⁷⁸ By Fred Sanders, "Whitefield & Wesley on Evangelism & Discipleship," accessed December 27, 2013, <http://www.patheos.com/blogs/scriptorium/2011/11/whitefield-wesley-on-evangelism-discipleship/>.

The Second Great Awakening and Charles Finney (1792-1875)

As the First Great Awakening became a movement of the past, people's faith in and passion for God dwindled. American universities were in the most ungodly state: most students were skeptical and violent, and binge drinking, gambling, and pornographic and blasphemous behavior was common.⁷⁹ The Enlightenment agenda, with its opposition to Christianity, was a major reason for the decline of Christian faith in American schools as it spread worldwide. Deism and rationalism spread among the youth; these ideas insisted that people should be free from the superstition and ignorance of religion through their pursuit of reason.⁸⁰

Lawyer, theologian and college president, Charles Grandison Finney, was the most famous revivalist of the Second Great Awakening. He was born in Warren, Connecticut on August 29, 1792. At age 29, under the leadership of George Washington Gale, Finney studied to become a licensed minister in the Presbyterian Church, though he had many misgivings about the fundamental doctrines taught in that denomination.⁸¹

Subsequently, he pursued a theological education before being ordained in 1824 by the St. Lawrence Presbytery. During his time as a missionary to settlers of upstate New York, a series of revivals broke out under his preaching and spread to the surrounding areas. He then preached in several major cities along the east coast before

⁷⁹ Dam Back, *Hyun Dea Boo Heung Uoon Doong Gwa Seoung Kyoung Jeuk Boo Heoung Gwan Yeun Goo*, 19.

⁸⁰ Edith L. Blumhofer and Randall Balmer, *Modern Christian Revivals* (Chicago: University of Illinois, 1993), 84.

⁸¹ Charles G. Finney, *Charles G. Finney: An Autobiography* (Albany: Books for the Age, 1996), 19-20.

embarking on two lengthy tours of Great Britain.⁸²

Finney opened a great revival meeting in Philadelphia, which attracted a large number of lumberjacks. In just one day, five thousand lumberjacks were saved by the work of the Holy Spirit. Over 200,000 people were saved in ten years through Finney's ministry in the United States.⁸³

Finney was passionate about saving lost souls and making disciples. In order to attract and assist more converts, Finney introduced a series of innovations, called New Measures, which included the *anxious bench*, where would-be converts could contemplate their decision for Christ. Finney's innovation marked the beginning of great inspiration and creativity in discipleship. Even today, the church often misses opportunities to reach and follow-up with new converts; however, Finney was able to alleviate this problem by giving them personal physical space to reflect on their decision.⁸⁴

In addition, Finney started the *Inquirer Meetings* that followed the sermons to answer questions or concerns the congregation had. By doing this, he tried to help the people on a more personal note. This model could prove to be useful in today's church. Preachers often feel there is a distance between them and the congregation; it is often difficult to ascertain with absolute certainty if the congregation is applying the sermons in their lives. Meetings modeled after Finney's *Inquirer Meetings* have the potential to

⁸² Finney, *Charles G. Finney*, 21-22.

⁸³ Oswald J. Smith, *The Passion for Souls* (Toronto: The People's Church, 1950), 155-157.

⁸⁴ Dam Back, *Hyun Dea Boo Heung Uoon Doong Gwa Seoung Kyoung Jeuk Boo Heoung Gwan Yeun Goo*, 25.

allow greater insight and stronger relationships between the pastor and the congregation to develop.

Finney's non-stop revival meetings also demonstrated his passion for evangelism and discipleship. While Jonathan Edwards preached twice a week, Finney led meetings that lasted from four to twenty days. He once opened a revival meeting in Rome for 20 days.⁸⁵ Finney did not merely lead revivals; he actively marketed, promoted and packaged them. Unlike other ministers who waited for the Spirit to deliver the right moment, he believed that men and women of faith had to take the initiative and act for the revival. As a result, some Calvinists preachers were strongly opposed Finney's ideas.⁸⁶ Yet, God saved sinners and transformed corrupt societies through Charles Finney, paving the way for greater evangelism and discipleship.

Third Great Awakening and Dwight Lyman Moody (1792-1875)

The Third great awakening began in America just before the Civil War erupted in the 1850's and finished in the early 1900's. The most notable figure of this awakening is Dwight L. Moody. Moody was born in 1837 in Northfield, Massachusetts.⁸⁷

Chicago became the center of operations for Moody. When the power first appeared, a large chapel was filled to hear Moody. The Holy Spirit worked mightily,

⁸⁵ Dam Back, *Hyun Dea Boo Heung Uoon Doong Gwa Seoung Kyoung Jeuk Boo Heoung Gwan Yeun Goo*, 22-26.

⁸⁶ Dam Back, *Hyun Dea Boo Heung Uoon Doong Gwa Seoung Kyoung Jeuk Boo Heoung Gwan Yeun Goo*, 23-27.

⁸⁷ Augustus Warner Williams, *Life and Work of Dwight L. Moody: The Great Evangelist of the XIXth Century* (Chicago: P. W. Ziegler & Company, 1900), 22-39.

sinner in all positions in life sought the Lord, and Christian brothers and sisters of the Church of England, Friends, and of every denomination, willingly gathered together without invitation to speak and pray with them.⁸⁸ Moody's influence was so great that in 1893, none of the theaters of Chicago opened because everybody went to Moody's meeting.⁸⁹

Moody's desire to disciple believers went beyond the church into the academic arena. In 1879, Moody built Northfield Seminary for girls with a curriculum that included English, Latin, Greek, the science, and biblical studies.⁹⁰ In 1881, he established the Mount Hermon School for boys and girls.⁹¹ Eight years later, in 1889, he built the Chicago Bible Institution for men and women. Today, the graduates of this college are found in every part of the world, and many of them have been called to important and prominent positions.⁹²

In America, the revival sparked crusades against the social evils of child labor and the exploitation of poor women in the workplace. Every state in the Union called for the prohibition of alcohol and for the freedom of slaves.⁹³

⁸⁸ William R. Moody, *The Life of Dwight L. Moody* (Albany: Book for the Ages, Ages Software, 1997), 127.

⁸⁹ R.A. Torrey, *Why God Used D.L. Moody* (Chicago: Moody, 1973), 23.

⁹⁰ Williams, *Life and Work of Dwight L. Moody*, 210-214.

⁹¹ Williams, *Life and Work of Dwight L. Moody*, 263-267.

⁹² Williams, *Life and Work of Dwight L. Moody*, 290-299.

⁹³ Melisa Flores, "The Third Great Awakening," *Defining Words Blog*, July 3, 2008, accessed December 30, 2013, <http://definingwords.com/2008/07/03/the-third-great-awakening/>.

Moody's ministry had a great impact on many people, including F.B. Meyer. Meyer, with his new evangelistic fervor, influenced J. Wilbur Chapman, who began preaching with D.L. Moody in 1893. He led many evangelistic events of his own, and among Chapman's disciples on the evangelistic circuit was Billy Sunday. Chapman aided Billy Sunday's ministry, which had a profound impact on Mordakai Ham. Ham, who held a revival in North Carolina, was the preacher who led Billy Graham to Christ.⁹⁴

This brief outline of the Third Great Awakening led by Dwight L. Moody shows that God used him to make disciples of others, who in turn made disciples of more. This discipleship flowed from generation to generation producing a rich heritage of preachers. Thus, we can be assured that revival is discipleship and discipleship is revival.

Revival and Discipleship in the Postmodern Age

Campus Crusade For Christ

Postmodern theology insists that religious beliefs are private preferences and that anyone can embrace pluralism. Religious pluralism is the belief that one must be tolerant of all religious beliefs because no one religion can be true.⁹⁵ The 1960s witnessed a growing skepticism of modernism among many young people in America and France. As a result, many turned to atheism because they believed that God's

⁹⁴ Billy Graham Center, "Who led Billy Graham to Christ and Was It Part of a Chain of Conversions Going Back to Dwight L. Moody?" accessed December 30, 2013, <http://www2.wheaton.edu/bgc/archives/faq/13.htm>.

⁹⁵ D. A. Carson, *Christian Witness in an Age of Pluralism* (Grand Rapids: Zondervan, 1993), 115.

moral order was “too restrictive.” Still others agreed with Freud that: “God was a projection. When children have problems, they run to their father for protection. When adults have problems, they project their earthly father into the skies, and they run to this entity for comfort.”⁹⁶

In this growing anti-God atmosphere, God raised a number of organizations in America. Among them, Campus Crusade For Christ (CCC) has influenced lost souls as a powerful worldwide movement in evangelism and discipleship.⁹⁷ It might be said that Campus Crusade for Christ is one of the most powerful ministry models that has balanced and combined evangelism and discipleship.

Campus Crusade for Christ has also impacted Korean church history. Pastor Joon Gon Kim, who was studying in California when he met the CCC founder, Bill Bright, founded the Korean Campus Crusade for Christ (KCCC). The meeting between the two spiritual leaders inspired Pastor Kim to return to Korea in 1958 to establish KCCC, becoming the first overseas branch of CCC. Today, the KCCC has over 1,000 full-time staff and a presence in nearly every South Korean college.⁹⁸ In 1974, KCCC led “Expo 74,” a conference that attracted over 30,000 Christians who were trained for personal

⁹⁶ Ian S. Markham, *A World Religious Reader* (Hoboken: Blackwell, 2000), 24.

⁹⁷ John G. Turner, *Bill Bright & Campus Crusade for Christ* (Chapel Hill: University of North Carolina, 2008), 2.

⁹⁸ Kyu Sam Jo, “Han Kook CCC Eui Min Jok Bok Um Hwa Uoon Dong Jun Ryack Yeun Goo,” accessed August 12, 2013, <http://blog.daum.net/happyworld1004/525>.

evangelism and discipleship. At that time, this equaled about ten percent of the Korean Christian population. KCCC also trained 6,000 Korean pastors in the conference.⁹⁹

A great revival occurred in Korea during the early 70's, and KCCC became a channel for this revival. Yong Jo Ha said he accepted his Savior in August 1966 through KCCC. After that, he became a staff member of KCCC and worked there for 7 years.¹⁰⁰ KCCC to this day runs a training program for pastors. The author of this thesis project, participated in KCCC in 1998, and has worked in the Spirit and utilized the skills that he learned there in various ministries. Through that experience, four core principles of discipleship were discovered and applied to ministry.

Four-Core Principles of Campus Crusade For Christ

Consistency

CCC training three steps: evangelism, fostering, and commissioning. The goal of the training is to save souls and to make disciples who reproduce disciples through evangelism and discipleship.¹⁰¹ CCC uses a baseball analogy using bases for the discipleship process for reproducing disciples. In most local churches, the problem is that they have only the first or second bases. They have a lot of one-time events, or they

⁹⁹ Kyu Sam Jo, "Han Kook CCC Eui Min Jok Bok Um Hwa Uoon Dong Jun Ryack Yeun Goo," accessed August 12, 2013, <http://blog.daum.net/happyworld1004/525>.

¹⁰⁰ Yong Jo Ha, *Na nuen Sa Do Hang Jeun Jeuk Gyo Hyue Rul Kum Koon Da* (Seoul: Durannobook, 2007), 37.

¹⁰¹ Jae Won Choi, *A Teaching Material of Manhattan Mission Church Leadership Training Course* (New York: MMC, 2008), 30-39.

invest their time, effort, finances, and labour. However, people don't know where the home plate is, when they should arrive, or how to score a run.¹⁰²

Jesus, his disciples, and the early church had a very clear definition and home plate in the ministry. They focused on evangelism and discipleship. Paul mentioned many names of his disciples in the book of Romans.¹⁰³ He focused on evangelism and discipleship. Manhattan Mission Church has a clear definition of ministry: "Saving souls and making disciples." All of its programs emphasize evangelism and discipleship.

Simplification

The training system of CCC is very simple. In order to succeed in carrying out a vision of discipleship, people need a simple and clear strategy. When they have this, people are more likely to move towards the destination. Unfortunately, many churches tend to set a goal that is difficult to understand. That's the reason why people do not move and are burnt out in serving the church.¹⁰⁴

Like CCC, Manhattan Mission Church has pursued simplification. It has about 20 small groups for discipleship and five teams that serve in the church: the Outreach community organizes short-term missions; the Cultural community focuses on making the weekly bulletin and sermon notebooks; the Worship community serves the church by leading praise, praying intercessory prayers, and supporting the sound systems; the

¹⁰² Andy Stanley, Reggie Joiner, and Lane Jones, *7 Practices of Effective Ministry* (Sisters: Multnomah, 2004), 43-52.

¹⁰³ Romans 16:1-27.

¹⁰⁴ Stanley, Joiner, and Jones, *7 Practices of Effective Ministry*, 118-121.

Caring community serves the church by preparing lunches and guiding newcomers; and, the Manhattan Mission Church Leadership Training Course (MLTC) community focuses on training newcomers and baby Christians. So, anyone who visits the church can easily see what MMC is doing and what its ministry is about.

Nature of Inheritance

Possessing great wisdom or some sort of treasure is meaningless if it cannot be handed over to another person, and over time, its value diminishes. All the bible study books, training materials, and skills of evangelism and discipleship created by CCC are designed to be shared with others.¹⁰⁵

Many ordinary Christians become extraordinary disciples as they hand their skills over to others. On the other hand, one major problem of church strategies is ambiguity. For instance, a pastor or leader may encourage believers to share the Gospel with non-believers, but fail to train them with any specific skills to carry on this task. As a result, the believer who originally had great passion for the lost souls may lose this passion and give up the desire to share the Gospel.¹⁰⁶ They cannot pass on to others the skills necessary for effective evangelism and discipleship because they simply haven't received any from their own leaders.

Unfortunately, its not uncommon to meet people who believe that personal street evangelism or college campus ministry is not an effective method. They argue

¹⁰⁵ Turner, *Bill Bright & Campus Crusade for Christ*, 6-12.

¹⁰⁶ Choi, *Teaching Material of Manhattan Mission Church Leadership Training Course*, 4-9.

that those approached feel uncomfortable and bothered. Yet, many non-believers do accept the Lord as their Saviour through the young people who share the gospel in those places. Young people also have a desire to love lost souls and to grow rapidly in their faith. So, they learn the evangelism skills and teach them to others. This handing down of experiences, skills, books, and training materials reflect the inheritance nature of effective evangelism and discipleship that leads to broader renewal and revival.

Christ-Centered Gospel

In the midst of a revival, preachers and evangelists always emphasize Jesus Christ' death and resurrection. This emphasis is what changes people's lives. The KCCC training always emphasized Jesus Christ. The Four Spiritual Laws is all about Jesus Christ. It is a very simple booklet encountered by countless people who have received salvation through it. When the Four Spiritual Laws are shared with others, it isn't necessary to add one's own personal testimony or words. It simply shares the Gospel. To some, it may seem boring and even a little too long, but Jesus Christ has the power to change the listeners' hearts.

Weaknesses of CCC

Although KCCC has many strong points, it also has its fair share of weaknesses. The extreme emphasis on goals places the focus on "doing" but not "being". This means they push their leaders to do certain tasks such as evangelism, multiplication, and

devotion to their disciples. But as a result, many staff members and leaders burnt out in spiritual exhaustion.

An interview with the Small Group Coordinator in New York University's KCCC provided some wonderful insight: While serving as a Small Group Coordinator at the New York University's KCCC division, she felt that there were many issues that needed to be addressed within the ministry. Although the ministry did a good job of mobilizing many Korean Christian students on campus, she felt that insufficient leadership training and a lack of strong accountability put the young leaders in a difficult position. Small group leaders were selected from a pool of students that had gone through the Basic Discipleship Training (BDT) process, which introduced them to the fundamental meaning of discipleship, but did not sufficiently prepare them for leading a small group of eight to ten young students. As the Small Group Coordinator, she felt that many leaders were not ready to lead others in Bible study or fellowship.

Also, a sense of competition existed between small groups, which in some cases caused small group leaders to strive to be "popular" leaders as opposed to good spiritual mentors. This eventually resulted in high levels of stress for the leaders and an eventual "burning out".

Another issue that arose in the campus ministry was that too much emphasis was put on the regional events, such as the Higher Calling Conference and Summer Mission Projects, and not so much on the weekly ministries, such as Bible study, morning prayer, and witnessing. There was very little effort put into encouraging members to attend the Bible studies and witnessing sessions, where they would have

had the chance to grow in the Word and to receive a heart for their fellow students during evangelism and outreach.

Instead, leaders were pressured to raise the number of attendees at the annual conferences and mission projects, which often resulted in a quantitative struggle. She felt that this lack of care and accountability for the leaders was negatively impacted the effectiveness and growth of the ministry.¹⁰⁷ This, of course, is not the opinion of all the leaders on this campus, but if KCCC addressed these weaknesses and provide care and proper training for its leaders, the ministry could be more powerful than ever.

Application to Manhattan Mission Church

A Model Church of the 21st Century

In the brief historical account of revivals noted above, evangelism and discipleship worked together to transform not only one person's life, but various societies as a whole. Today's church ought to see not just one person's life transformed, but an entire society. I am seeking to apply two elements, inspired by studies of historical accounts, to Manhattan Mission Church. First, it is the founding of schools to disciple adolescents and young adults. Every era saw to the establishment of such institutions. For example, Martin Luther developed an education system that was accessible to all social classes and not only the privileged class - an idea that has planted in our church a vision to found Christian after-school programs for local underserved

¹⁰⁷ A CCC small group coordinator, interview by author, Bayside, NY, December 26, 2013.

communities. Second, it is the discipleship of people through the sharing of lives and teachings, similar to that of the Franciscan and Dominican communities.

A School for God

The author of this thesis project found that MMC might be missing something that God has called it to do: serve the community. MMC Church is located by neighbors from various backgrounds. Five blocks from the church, an apartment building sits in very poor condition. Low-income families live in its unhealthy environment. Many of the youth who live there are involved in drugs and alcohol. As their neighbor, MMC needs to respond with care and attention.

One possible solution MMC may have to serve its under-served neighbors is to develop an after school program for the children and youth. It could be named "*Disciples*" with the hope that someday those who would be served educationally and spiritually could change and influence this world. The program could run Monday through Thursday from 5:00 to 7:00pm, and it would teach children math, English, and music. Initially, part-time volunteers from the church would staff the program, and with time, full-time paid staff could be hired. This may make it possible to disciple the children in the neighborhood and the youth of the church.

Philip N. Olson, vice president for church relations at ESA and director of Network 9:35 said,

Any church can become a centre of healing, hope, and shalom in its community. Any church can be used by God to provide food and job training to people in need; to break the bondage of substance abuse, racial prejudice, and

materialism; to restore families and rebuild homes; to reform culture and advocate for justice, while sharing the Good News of God's amazing grace.¹⁰⁸

As an urban church, MMC needs to reach out to the poor who need to grow spiritually, emotionally, and physically.

Discipleship School

In this study of the history of revival through the lens of evangelism and discipleship, it was impressive to note that our forefathers built schools of discipleship. St. Francis built a monastic movement that influenced the community, and St. Dominic trained ascetics to be people of the Word. If the strengths of the monastic methods were applied, the *Disciples* school would have a positive influence in the city. It could then expand into a six-month school in Manhattan or in the suburbs of New York. In the first three months, the students would study the Bible and experience outreach as they serve the poor in the streets and the college students in city campuses. They would live with their teachers and colleagues and in the last 3 months, they would go to a foreign country to serve the people of the world. After completing the school, some students would become staff members or full-time missionaries in a foreign nation.

Conclusion

The Third Chapter has examined the link between evangelism and discipleship and spiritual revival as they evolved through Christian history. Chapter four will report

¹⁰⁸ Ronald J. Sider, Philip N. Olson, and Heidi Rolland Unruh, *Churches That Make a Difference* (Grand Rapids: Baker, 2002), 44.

on the findings of a series of interviews used to investigate the strengths and weaknesses of six different church ministries. It also reflects on the studies and observations from the previous chapters in order to apply the findings to develop a more efficient evangelism and discipleship plan in Manhattan Mission Church.

CHAPTER FOUR

PROJECT DESIGN

This chapter has three major sections. The first is a summary of an analysis of five influential growing churches in the New York City metropolitan area. Data from three churches was collected using interviews. The summary of the other two churches is based on data gathered from their websites and books. The second section compares the discipleship program of Onnuri Church, a well-known church in Korea, to the discipleship program of Manhattan Mission Church (MMC). In light of these two sections, the final section offers some reflections on the ministry of MMC in the areas of evangelism, discipleship, and worship.

The churches used for this study are:

- New Frontier Church
- IN2 Church
- Brooklyn Tabernacle Church
- Redeemer Presbyterian Church
- Times Square Church
- Onnuri Church

The analysis of these churches is focused on three specific areas:

- How do biblical principles shape the church's understanding of revival and discipleship?

- How does the church emphasize the work of the Holy Spirit in its discipleship program?
- What are strengths and weaknesses of the church's ministry?

Five questions form the structure for the analysis:

- **What is the church's motto?** This provides an understanding of the church's core value.
- **On a scale of 1-10, rate the emphasis the senior pastor places on worship, discipleship, and preaching in his own ministry.** This question aims to understand the pastor's ministry emphasis.
- **What is the discipleship program for emerging leaders in the church?** This question aims to discover the discipleship goals, objectives, and methods of the church.
- **What are two significant works of the Holy Spirit that have been observed in the church over the last few years?** This question aims to understand how open the congregation is to the ministry of the Holy Spirit.
- **What is the balance between the work of the Holy Spirit and discipleship?** This questions aims to discover if the church tends to lean toward one or the other because some churches tend to emphasize one over the other.

New York City Churches

New Frontier Church

New Frontier Church (NFC), located in Manhattan, began its ministry in 2006 to spread the gospel to young Korean people. The church is a branch of the New Jersey Cho Dea Church that has about 3000 attendants.

When NFC first opened its doors, it rented a space in the Empire State building. The church grew rapidly, and its weekly attendance averaged 160 young people between 2006 and 2010. In 2010, the founding pastor resigned, and the mother church called Pastor Inhyun Ryu to be its next pastor.

Pastor Ryu began his ministry at NFC by sharing the motto, “Raising Up Young Frontiers.” This motto guides the training of congregants through preaching and discipleship so that they might influence young professionals with a Christian worldview. Pastor Ryu and his associate pastor train leaders during a six-week program that prepares them to lead small groups. The church currently runs twenty of these small groups. The training includes Bible study methods, small group leadership training, and the development of personal devotional habits. As part of the small group structure, small group leaders have 7-8 leaders who mentor them on an ongoing basis.¹

¹ Inhyun Ryu, Senior Pastor of New Frontier Church, interview by author, Manhattan, September 9, 2013.

The following points are highlights from an interview conducted with a leader that attends NFC:²

- Strong fellowship is one of NFC's strengths. Young people are excited about the fellowship that occurs, and they enjoy being with one another.
- NFC has a strong support system for married couples. This includes providing childcare during worship services. NFC has twenty babysitters who work as Sunday school teachers so that couples may worship freely during the service.
- The couple feels a weakness of NFC is that members tend to seek fun and fellowship more than worship and discipleship.
- They stated that since Pastor Ryu became the pastor, the church has enjoyed remarkable growth between 2010 and 2013, increasing in number from 160 to 700 young people.
- Pastor Ryu believes the work of the Holy Spirit in his church has proved that many young people are being transformed and becoming strong disciples through discipleship and preaching.

IN2 Church

IN2 Church (IN2C), a daughter church of Korea's Onnuri Church, is one of the fastest growing churches in Manhattan. Pastor Mark Choi, Gordon-Conwell Theological Seminary (GCTS) alum, started the church in November 2005. Today,

² Eun Woo Song, Leader of Japanese Ministry of New Frontier Church, interview by author, Manhattan, August 15, 2013.

IN2C has over 800 members in the church. These members are all Korean young people.

When he started IN2C, the church met in the gym of a Manhattan private high school. Due to the growing numbers, they eventually moved to a larger building in upper Manhattan.

Pastor Mark has devoted his time to the Sunday worship service. The 800 young Koreans who attend are attracted to the contemporary style of worship. In addition to the modern worship that encourages young people to freely come into the presence of God, Pastor Mark uses the modern language of the young people in his preaching.

For discipleship, IN2C has adopted the materials used by the Onnuri Church that Pastor Mark uses to train members in three areas of discipleship. First, members are taught to have daily quiet time with the word of God. Second, members attend a one-on-one training that meets once a week for fourteen weeks. Finally, members attend weekly small group Bible studies on Friday nights. Currently, IN2C has fifty small group leaders who are mentored by ten middle leaders. Each middle leader is in charge of ten small group leaders.

The interview with pastor Mark Choi revealed that IN2C works to have balance between worship and discipleship. However, discipleship is little bit weak because the church does not have a regular or formal discipleship program for small group leaders. Pastor Mark and the associate pastors meet small group leaders once a week, and teach them how to lead small groups and how to resolve conflicts

between members. Thus, the pastor pointed out that one of the weaknesses of the IN2C is the members may not have a passion for evangelism nor for lost souls in their lives. He hopes that strong disciples will rise up who are able to impact and change the world.³

Brooklyn Tabernacle Church

Pastor Jim Cymbala is a native New Yorker, raised in the borough of Brooklyn. He and his wife began pastoring Brooklyn Tabernacle Church (BTC) in 1971. The twenty-member church was located in the center of a desolated city that was corrupted, materially and morally. Jim and his wife worked to bring God's love to the alcoholics, drug addicts, and broken families of that city. As a result, many have been redeemed, and BTC now has about 10,000 members with 3,000 members who gather together every Tuesday night to pray.

While BTC does not have an official motto, Pastor Jim has emphasized the need for the power of the Holy Spirit in church ministry. This emphasize is evident above all in the ministry of its world-renowned choir that has won six Grammy Awards. Whenever the author has visited there, he could feel the powerful Spirit move among the congregation as the choir led worship.⁴

Cymbala tries to hear God's voice. While appearing on the 700 Club, he shared that one day while he ate lunch in a restaurant, he read an article that

³ Mark Choi, interview by author, Bayside, September 26, 2013.

⁴ Jim Cymbala, *Fresh Faith* (Grand Rapids: Zondervan, 1999), 93.

discussed the many Christians who were persecuted and killed by other religious people in Pakistan. His heart was filled with God's great sadness. As time passed, this holy sadness never left. He eventually shared this burden with the church, and he started a prayer movement for the people. This is one testimony that demonstrates his desire is to follow the guidance of the Holy Spirit.⁵

Now, while BTC does not have a regular discipleship program, Pastor Cymbala has periodic training for emerging leaders.⁶ Pastor Jim Cymbala and BTC are open to, and invite, the work of the Holy Spirit. It may be said that the inspired prayer meetings and worship are the result of the work of the Holy Spirit.

Redeemer Presbyterian Church

In 1989, Timothy Keller, his wife, and their three young sons planted Redeemer Presbyterian Church (RPC) in Manhattan. Today, Redeemer has nearly 6,000 weekly worshippers who attend five services.

Redeemer has three goals:

- They focus on believers and unbelievers. Believers do not exist for themselves; they exist to save lost souls in the city.
- They do not want to be a church for themselves, but for the entire city.

⁵ CBN, "Pastor Jim Cymbala on 700 Club -Spirit Rising" (May 2012).

⁶ Charles Hammond, associate pastor of Brooklyn Tabernacle, interview by author, Brooklyn, September 7, 2013.

- They do not want to be a single church, but multiple churches. They want to help other churches, and they want to plant other churches in the city.

In order to meet these goals, church leadership encourages people to get involved in some level of church ministry:⁷

- Level One: Church Membership
- Level Two: Involvement in Small Groups
- Level Three: Involvement in Church or City Volunteer Programs, or Church Leadership Training
- Level Four: Financial Support for Ministry

Redeemer's vision is to spread the gospel to the city by word, deed, and community. They want to bring about personal changes, social healing, and cultural renewal by means of churches and ministries that change the city and world.⁸

Pastor Keller's use of the apologetic sermon that addresses people's needs combined with the variety of worship expressions, including jazz, classical, and drama, appeals to New Yorkers. When he moved to Manhattan with his family in the 1980s, Manhattan was a land of skeptics, critics, and cynics. The middle class was fleeing the city because of crime and rising costs. Many laughed at the idea of a church plant. Nevertheless, they launched the church, and it now numbers more

⁷ Timothy Keller, senior pastor of Redeemer Presbyterian Church, "Redeemer's Vision Video," accessed December 3, 2013, http://www.redeemer.com/about_us/vision_and_values/vision_video.html.

⁸ Mark Reynolds, associate pastor of Redeemer Presbyterian Church, interview by author, Manhattan, October 5, 2012.

than 6,000 attending its weekly services, and it has planted more than a dozen daughter congregations in the immediate metropolitan area. The church is multiethnic and young (average age about thirty). More than two-thirds of the congregation is single.⁹

In terms of small groups, the church basically has three different small groups. The first group is Beta. The Beta Groups are new, short-term community groups that ask their members to make a seven-week commitment. This smaller community allows participants to build friendships with others who know and care about one another.

The second group is Community Group. Community Groups are the primary place where people are known and cared for at Redeemer. It is within these small communities that men and women can build personal relationships and practice applying the gospel to their lives. Each group expects to experience Jesus Christ in its midst, enabling participants to be transformed through mutual ministry and to experience life in the family of God.

The Beta Groups and the Community Groups use the same study curriculum. The curriculum is based on weekly study guides that correspond with the Sunday Scripture passages. These study guides are made available for download prior to the Sunday the sermon is preached.

The third group is the Seeker Groups. The Seeker groups are geared toward people who are exploring the Christian faith. They provide

⁹ Timothy Keller, *The Reason for God* (New York: Penguin Group, 2008), 4-5.

a forum for people to openly and respectfully discuss foundational topics about Christianity and to explore deep questions.¹⁰

In order to lead a group, an individual has to complete a 5-hour class that begins with an orientation to the Redeemer Group ministry and structure, to the expectations of a group leader, and to an administrative skills tutorial. Training continues with an introduction to the five elements of a group meeting and to practical techniques for leading the meeting time. They also have a chance to lead a mock group meeting and to receive constructive feedback from their peers. The training concludes with an examination of community-building practices that are applied to a case study.¹¹

RPC employs a broad ministry strategy for believers and unbelievers. While they have a balanced discipleship system, there are areas of concern that may need to be addressed:

- Anyone may be a leader. If someone expresses a desire to lead, they may do so. Although a person may complete the required training, no guarantee exists that individual will have any influence with others. This becomes a larger concern when one considers the potential lack of deep and long-term personal discipleship by a former leader.
- In their New Leader Basics course, they provide limited training led by their staff. However, the leadership training is rather short given that it

¹⁰ Redeemer Presbyterian Church, "Choosing a Group," accessed December 3, 2013, http://www.redeemer.com/about_us/vision_and_values/vision_video.html.

¹¹ Redeemer Presbyterian Church, "New Leader Basics CG Leader Training," accessed December 3, 2013, <https://redeemer.bvcms.com/OnlineReg/Index/867>.

lasts for only five hours. This does not seem to be an adequate amount of time to develop leaders who are prepared, nor is it enough time to develop strong relationships with the trainers.¹²

Time Square Church

In 1986, as Pastor David Wilkerson walked along 42nd Street at midnight, he saw runaways, hustlers, and addicts, prostitutes, pimps, live peep shows and X-rated movie houses. He saw young children, ages nine to eleven, bombed on crack cocaine. In desperation, Pastor David cried out to God for him to do something to help the physically destitute and spiritually dead people he saw.

God responded by telling Wilkerson that He wanted Wilkerson to do something for the people. He obeyed God, and he opened Times Square Church (TSC) in October of 1987 in the Town Hall with a focused vision to give aid to the poor, the hungry, the destitute, and the addicts. He later moved the church to its present location at the Mark Hellinger Theater where 8,000 people meet together each week for worship.¹³ Today, Pastor Carter Conlon is the Senior Pastor of Times Square Church. He joined the pastoral staff in 1994 at the invitation of the founding pastor, David Wilkerson, and was appointed to the office of senior pastor in 2001.

¹² John C. Lin, associate pastor of Redeemer Presbyterian Church, interview by author, Manhattan, March 17, 2014.

¹³ Time Square Church, "The History of Times Square Church," accessed December 5, 2013, <http://www.tscnyc.org/history>.

The worship at TSC is powerful and influential. It encourages a growing intimate experience with God. It is not unusual to experience the presence of God while worshipping in song.

TSC has two small group venues. On Friday nights, the New Believers Class provides a nurturing environment for new believers and Christians interested in gaining a better understanding of basic biblical truths. The classes emphasize a deep and committed relationship with Jesus Christ. This 10-week course is conducted in an interactive small group format. The second small group, the Friday Night Bible School, includes periods of worship, teaching, panel discussions, and prayer.¹⁴

TSC is one of the most influential churches in the city. As God used such individuals as John Wesley, Evan Roberts, and other revivalists during the course of history, God has used TSC to transform people's lives. Since the church opened its doors at 42nd street, many corrupted people have been saved and sinful atmospheres have been transformed. A significant part of this work is the prayer meetings that occur every Tuesday night. Much like Pastor Cymbala does at Brooklyn Tabernacle, Pastor Carter Conlon strongly emphasizes prayer and the ongoing work of the Holy Spirit.

Still, the discipleship system of TSC could be improved. The small group that meets from time to time for an average of ten weeks uses a seminar approach to its Bible study instruction. It provides people with some knowledge of the Bible, but it seems to be lacking in the area of relational discipleship.

¹⁴ Time Square Church, "Grow," accessed December 5, 2013, <http://www.tscnyc.org/grow.php>.

Onnuri Church and MMC

In Korea, Onnuri church is a historical church that has influenced other churches and the Korean society as a whole. So, as we explore different church ministries and pastor Ha's pastoring methods, it would give us great inspiration that could show the relation between Revival and Discipleship as one unit.

In the beginning of 1980, some churches sprouted up in Korea while many others were in decline. Some of these churches, such as Sarang Church and Onnuri Church, focus on discipleship more than on revival conferences. Onnuri Church especially emphasizes discipleship, and it has a similar understanding of ministry as MMC. However, there are certain aspects of Onnuri's discipleship system that may benefit the ministry of MMC.

Onnuri church initially trained individuals for a couple of years, which appealed to many young people who wanted to grow because they had not received any systematic Bible teaching. In the 21st century, this model of training has become the model for other Korean churches. Using this model, churches have raised many influential Christians that have impacted and changed societies.¹⁵

Onnuri Church has a 7-step training process. First, newcomers register with the church. Second, they participate in daily devotionals and Quiet Time (Q.T.) with other church members. Then they participate in one-on-one training, small group discipleship training, evangelism training, and vision and leadership training. The

¹⁵ Seong Mo Moon, *Ha Yong Jo Mok Sa Ei Yah Gi*, trans. by Jae Won Choi (Seoul: Durannobook, 2010), 248-249.

final step is a mission outreach process that sends out missionaries and ministry workers.

From the beginning, Onnuri Church's hope and goal was to become a church that trains people to become leaders who worship God together. Thus, they developed the Seven Steps of Discipleship program. This 7-step training process is very similar to the discipleship training system that MMC introduced when it was first planted in 2007. Consequently, the following discusses the similarities and differences between the two discipleship programs of Onnuri and MMC.

Step One: Newcomer Registration

Newcomers to Onnuri are not immediately registered as congregation members, but are required to undergo a 7-week introductory program. This program is not simply an obligatory one for the sake of putting a time stamp on the process. Rather, it provides the newcomer with the opportunity to develop and profess their faith at their own pace. During this time, people are able to adapt to the Onnuri church atmosphere, learn more about the Christian faith, and share the overall vision of the church community in order to become an official member of the church.¹⁶

Manhattan Mission Church has a 6-week bible study program for newcomers. During this time, people study the assurance of salvation and other basic biblical

¹⁶ Moon, *Ha Yong Jo Mok Sa Ei Yah Gi*, 151.

principles. Many non-believers accept the Lord as their personal savior through this process, and even existing believers are refreshed in their faith by studying the Bible through this course. Newcomers also adapt to the Manhattan Mission Church atmosphere during this time, and share the overall vision of the church community in order to transition into a permanent small group.

Step Two: Newcomer Quiet Time (QT) Training

Once Onnuri newcomers have declared their faith and have been registered as members of the church, they are encouraged to begin QT. Although Christians cannot attend church every day of the week, they can still intimately meet Christ daily and listen to His Word through daily devotional material, called QT. Pastor Young Jo Ha stated that a major problem in the Korean Church is that the churchgoers are too dependent on the pastors. He claimed that by constantly requiring the pastor to pray over them and visit their homes, Christians have become too lazy to seek out God on their own. Thus, QT is highly recommended and practiced in this church.¹⁷

Many members of the Onnuri Church are spreading the QT practice throughout the world, and it is bringing about changes in others. This is the power of discipleship. However, Manhattan Mission Church doesn't have any training for Quiet Time. MMC encourages small group leaders to share QT with their members, but it doesn't seem to go well at times. This may be a factor in that newcomers and

¹⁷ Moon, *Ha Yong Jo Mok Sa Ei Yah Gi*, 151.

old members alike seem to be slowly growing in their faith and remain in the beginning stages of faith for an extended period of time. As a result, MMC needs to set up a Quiet Time training program.

Step Three: One-on-One Training

Once QT becomes a daily routine, Onnuri moves the member to one-on-one training. When entering the church, one can easily find pairs of budding leaders and ministry workers spending time together to learn and train. These people sincerely study the Bible, have meaningful fellowship, and train together in prayer. Pastor Ha's concept of discipleship is not one of teaching or leading Bible study, but rather individually serving one person, by developing a personal relationship with them to raise them as evangelistic leaders. Although there have been a number of discipleship programs in Korea in the past, Pastor Ha was the first to introduce this special one-on-one approach.¹⁸

Manhattan Mission Church does not have discipleship through a one-on-one approach; although, the author serves the congregation as a whole, one-on-one meetings are powerful because they provide an atmosphere in which members are generally open-hearted and teachable.

Step Four: Small Group Discipleship Training

Pastor Young Jo Ha leads those who have finished the one-on-one training

¹⁸ Moon, *Ha Yong Jo Mok Sa Ei Yah Gi*, 153-154.

into small groups in order to teach them more about discipleship. In his book he says, "Quiet Time and one-on-one training are the most basic programs for our members. QT facilitates 'God and Me' time, while one-on-one training helps with 'Me and You.' However, there is one more: the small group, which is about 'Me and Us.'"¹⁹

Pastor Ha emphasizes the following about small group meetings: First, they are not merely Bible study gatherings, but also a time when one can share in detail about how he applied the Word to his or her life through QT. Second, small groups should not be seen as social gatherings, but should focus largely on evangelism, and therefore must always be welcoming of newcomers. Third, they must exemplify a loving and accepting community in which brothers and sisters can encourage and heal one another. Last, but not least, small group members should be willing to serve in their respective places with the talents that God has given them.²⁰

This step can be found in Manhattan Mission Church. Most members of MMC are international students and immigrants. So, they tend to meet with one another in groups with shared identities. The strength of this model is that they like to come to church. The weakness is that church turns into a social club that satisfies their needs. In order to meet the challenge of this social club weakness, the first group of disciples received clear training on the definition of discipleship. This training emphasized that discipleship is not about a program, but about sharing, loving, growing, and accepting each other.

¹⁹ Yong Jo Ha, *Na nuen Sa Do Hang Jeun Jeuk Gyo Hyue Rul Kum Koon Da*, trans. Jae Won Choi (Seoul: Durannobook, 2007), 252.

²⁰ Moon, *Ha Yong Jo Mok Sa Ei Yah Gi*, 154-157.

Many churches tend to believe that discipleship is a form of Bible study wherein a small group leader gives some biblical knowledge or information to followers. However, when the small group leader leaves or moves to another place, the small group is finished and scattered. Unfortunately, the participants do not reproduce new disciples.

Discipleship is about sharing lives with disciples, just as Jesus did. As a pastor of Manhattan Mission Church, the author encourages discipleship by going on short-term outreach missions with various teams three times a year. One trip is to a Native-American reservation in South Dakota, one is to Honduras in Central America, and the other one is to Mongolia. During this time, the missions team serves foster children and needy people, and some local church leaders serve the community by teaching ESL (English Second Language), VBS (Vacation Bible School), and mercy ministry, which distributes clothes, food, and money. The author models discipleship for them through his daily life and by working together with them. Sometimes, it can be physically draining, but it is a valuable strategy to develop disciples for the Kingdom of God.

Step Five: Evangelism Training

Pastor Young Jo Ha strongly emphasizes personal evangelism. People who have gone through small group training are now encouraged to learn practical evangelism and to live as missionaries. Personal evangelism is divided into on-the-spot evangelism and lifestyle evangelism, both of which are extremely important.

On-the-spot evangelism usually helps those who are bordering desperation, such as people suffering from suicidal thoughts, to receive salvation, while lifestyle evangelism consists of having good relationships with someone over a long period of time and choosing the appropriate moments to share the Gospel with that person.²¹

Manhattan Mission Church regularly reaches out to street people to share the Gospel with them. Three persons out of ten accept the Lord as Savior through evangelism each year. Some disciples willingly devote themselves to evangelism once a week. One group does so every Monday evening in Manhattan, while another group shares the Gospel on New York University's campus every Saturday morning in downtown Manhattan. MMC forms 5 to 6 groups for monthly evangelism and sends them to different areas, such as Central Park, Penn Station, Korea Town, Columbus Circle, Port Authority, and Harlem. Through this monthly event, many new or even old Christians are challenged and become stronger in their faith. They then cultivate a desire to share the Gospel with those they meet every day.

One source used to train disciples is the "Four Spiritual Laws." Teaching and practicing evangelism is essential to build strong disciples of the Lord. Without it, people may grow intellectually, but lack any genuine life transformation.

²¹ Moon, *Ha Yong Jo Mok Sa Ei Yah Gi*, 158.

Step Six: Vision and Leadership Training

The next step in the Onnuri training system is called “Vision and Leadership Training”. Through this process, Christians learn to share the pastor’s vision, to understand the overall direction of the ministry, and to rise up as leaders to carry out the vision. Pastor Ha shares with his church his vision for an Acts-based church.²² He envisioned a modern-day church that would most resemble one that could be found in the Book of Acts, and he consistently instills this vision into the church leaders.

Pastor Young Jo Ha underscores three points of leadership.²³ First, a leader must embrace the idea of becoming a humble servant. A leader should not expect to sit at an elevated position, but to serve in the lowest position. Second, a leader should acquire the image of a good shepherd. A leader should follow in Jesus’ footsteps in becoming a shepherd that is willing to lay down his life for his flock. Third, a leader should have the characteristics of a loyal steward. The steward, who is not the master, should always keep in mind that Jesus Christ is the only head and master of the church and must take on the full role of a faithful servant.²⁴

Sharing the pastor’s vision with church leaders and staffs is crucial in various ways. The MMC vision is shared with small group leaders and prospective small group leaders during a Leadership Retreat annually in the spring. For three days,

²² Moon, *Ha Yong Jo Mok Sa Ei Yah Gi*, 193-198.

²³ Moon, *Ha Yong Jo Mok Sa Ei Yah Gi*, 159.

²⁴ Moon, *Ha Yong Jo Mok Sa Ei Yah Gi*, 159-160.

they learn the meaning of true discipleship, and they hear where Manhattan Mission Church is going as a congregation. It bands them together with the same vision and one heart. They also receive instruction about inner healing so that they may see who they are and what wounds they have. Repeatedly, when they identify their blind spots and wounds, they experience the restoration of their identity and they overcome the enemy's deceit. They also learn to see a person's heart with God's compassion.

Step Seven: Missions Outreach Process

The final level of discipleship is departure. Pastor Young Jo Ha believes it is absolutely essential that the leaders at his church go out into the nations as missionaries and ministry workers.²⁵ This is the ultimate goal of discipleship. Leaders, while undergoing vision and leadership training, may choose to go abroad on short-term missions or to seek out isolated and desolate areas within the country to serve on a long-term basis. Outreaches occur during school breaks or vacation days and target third world countries where the Gospel has not yet been disclosed. Missionaries serve poverty-stricken towns or foreign laborers. All in all, it takes a total of seven years to complete the entire discipleship-training program at Onnuri. During these seven years, one person can go from being a newcomer, to a faithful leader, and eventually a full-time ministry worker.

²⁵ Ha, *Na nuen Sa Do Hang Jeun Jeuk Gyo Hyue Rul Kum Koon Da*, 254-255.

Countless members of Onnuri Church are going out into the world and changing lives. This is the power of discipleship. Manhattan Mission Church is also prompting disciples to go to overseas for short-term missions after receiving about 2 years of training.

Ministries of MMC Examined

This section examines the specific ministries of MMC in light of what has been learned from the churches discussed above.

Discipleship System

Manhattan Mission Church began in New York City near the end of March 2007. The church stated its distinct motto: "Saving Lost Souls and Making Disciples." Seven to eight people were initially trained that they might make other disciples. Now, after seven years, MMC has produced its sixth-generation of disciples, and runs twenty small groups. These groups regularly meet every Friday night and Sunday afternoon in the church, a home, or a restaurant. They last for about seven to eight months. During this time, participants learn about the Bible and share with others as a small group leader leads them.

To be small group leader, individuals first have to participate as a member of small group. After that, each small group leader recommends candidates to staff members who answer to the pastor. The pastor then decides which members the staff members will train. After, they participate in the Manhattan Mission Church

Leadership Training Course (MLTC) for thirteen weeks. While leading a small group, every MLTC leader provides care for small group leaders. They meet twice a month at church for twelve weeks.

In the past, MMC did not have a long-term mentoring program for small group leaders while they led their small groups. Unfortunately, many became exhausted and burnt out. In response, the author created three books to nurture them.²⁶ The ongoing mentoring of leaders combined with the nurturing books has encouraged the small group leaders, and their passion for ministry has grown.

New System of Newcomer's Small Group

The existing systemic problems associated with the newcomer's small groups were discussed earlier. Although MMC has newcomers almost every Sunday, many of them have a difficult time adjusting quickly, and few continue to attend MMC.

In order for newcomers to adjust, it is important for them to feel welcomed. Some leaders are naturally comfortable with meeting new people, while others are not. With this in mind, MMC staffs were asked to find leaders who fit this profile. However, after three months, the newcomers group had not grown, and few visitors remained at MMC. During the course of this thesis-project, it was discovered that a main reason for the lack of growth was that, over time, leaders lost their passion and love for newcomers. As a result, the change was made to have the pastor lead the group. Both emerging leaders and newcomers attended meetings for six weeks.

²⁶ Jae Won Choi, "MLTC Leadership Series I II III" (Manhattan: MMC, 2012).

At the conclusion of the six weeks, five to six newcomers were matched with an each emerging leader who faithfully participated in the small group. This approach had several benefits by interviewing with several small group leaders and newcomers:

- Newcomers felt more comfortable because of the senior pastor's involvement. Chikeun Park, an emerging leader shared that for the first time, newcomers may have been uncomfortable with the senior pastor in the small group. However, soon after, they have seemed to be more secure. The reason that most of them were not comfortable was due to a new atmosphere, the religious moods, and the people. But as the pastor lovingly taught them the Bible, they were released from the tension and insecure emotions.²⁷
- Emerging small group leaders observed their pastor's passion for and skill in leading the small group.²⁸ Delina Oh, a small group leader, shared that as she observed the pastor's leading of the small group, she was able to see the pastor's love for the lost. She also witnessed the passion flowing to emerging leaders, who attended the meeting.²⁹

²⁷ Chikeun Park, emerging small group leader of Manhattan Mission Church, interview by author, Manhattan, March 14, 2014.

²⁸ Sarang Lee, emerging small group leader of Manhattan Mission Church, interview by author, Manhattan, March 14, 2014.

²⁹ Delina Oh, small group leader of Manhattan Mission Church, interview by author, Manhattan, March 14, 2014.

- Emerging leaders easily established relationships with newcomers, and later as leaders cared for newcomers, each felt comfortable with the other. Sunjae Kim an emerging leader, after attending 6 weeks in the small group, became a small group leader of six newcomers. She said she felt comfortable with the people, who gathered together with her during their meetings.³⁰
- Newcomers had the opportunity to ask the pastor questions about the Bible and faith that they did not understand while the pastor led the meetings. A newcomer shared that she was easily able to ask the pastor questions. It gave her clear direction.³¹ Even as a newcomer, who already believed in the Lord, , she expressed that she felt her faith was built up more firmly than before through the Bible study with the pastor.³²
- Newcomers felt they belonged to the church. They also felt the pastor loved them because they had time with the senior pastor in the meetings.³³
- The number of newcomers who stay with MMC has increased. During the time that the pastor has led the newcomer's small group with emerging

³⁰ Sunjae Kim, small group leader of Manhattan Mission Church, interview by author, Manhattan, March 15, 2014.

³¹ Yoora Chung, small group member of Manhattan Mission Church, interview by author, Manhattan, March 15, 2014.

³² Luna Shin, small group member of Manhattan Mission Church, interview by author, Manhattan, March 15, 2014.

³³ Joo Eun Yang, newcomer of Manhattan Mission Church, interview by author, Manhattan, March 15, 2014.

leaders, about four small groups have been added with four additional leaders. One leader, Hyunjoo Cho, took five newcomers from the small group to care for them. The attendance rate is one hundred percent. She said that because the pastor led the group, newcomers were satisfied to be learning about the Bible more deeply by pastor. She has found the members willingly get involved in the ministries of the church.³⁴ Sunjae Kim, a small group leader, said that it was difficult leading a small group for the first time. This was because all the members had already spent six weeks together in a small group, and they knew each other well. So, as a newcomer to the group, she was more or less a stranger. Yet, she took time to build close relationships with her group members, and because she attended the newcomers group as an emerging leader, she could easily hang out with them without much tension. Now, the group's attendance rate is one hundred percent. She stated that the members shared that they loved being with the pastor during the meetings.³⁵

One newcomer shared that she liked that the pastor called her by name in the meetings, and that being with the pastor and the emerging leaders made her feel comfortable and at home. She loved to share the events of her daily life with the pastor during these times. She said she

³⁴ Hyunjoo Cho, small group member of Manhattan Mission Church, interview by author, Manhattan, March 15, 2014.

³⁵ Sunjae Kim, small group leader of Manhattan Mission Church, interview by author, Manhattan, March 15, 2014.

could not have time with senior pastor when she previously attended mega churches.³⁶ Her small group leader shared that the members' attendance rate is one hundred percent, and that members are naturally getting involved in the church's ministries.³⁷ Ju won' s small group of newcomers are still growing well, and one hundred percent are still attending the small group.³⁸

Lifestyle Evangelism

Personal and lifestyle evangelism is an additional problem previous discussed. Although many people have come to know and accept Christ through the evangelistic efforts of MMC, they rarely attend any church on a regular basis.

MMC has a special evangelism night for visitors once a year that includes skits, dance, and good food. Unfortunately, every year, few people come. On the other hand, some of those who attend MMC often bring their friends to church for Sunday worship or for small group meetings. This approach to evangelism seems easy to them. It may be that others might be encouraged to engage in evangelism if those who are already evangelizing share how they go about it.

³⁶ Deborah Hyoung Joo Kang, newcomer of Manhattan Mission Church, interview by author, Manhattan, March 15, 2014.

³⁷ Sob Lee, small group leader of Manhattan Mission Church, interview by author, Manhattan, March 15, 2014.

³⁸ Ju Won Bea, small group leader of Manhattan Mission Church, interview by author, Manhattan, March 16, 2014.

One difference between MMC and the four churches studied discussed earlier is that MMC regularly engages in street evangelism. With the exception of Times Square Church, the other churches do not have a stable street evangelism program except. In fact, some of the pastors interviewed expressed a negative disposition toward street evangelism.

MMC is able to identify several benefits of street evangelism that make it a mandatory part of discipleship:

- As participants in street evangelism, small group members had a great passion for lost souls.³⁹
- Small group members learned a specific way to share the gospel alongside other Christians.⁴⁰
- Small group members gain more interest in other types of evangelism such as short-term missions or marketplace missions.⁴¹
- As people accept the Lord as savior, they have greater assurance of the work of the Holy Spirit.⁴²
- People are filled by the Holy Spirit as they share the gospel.⁴³

³⁹ Justin H. Bae, small group leader of Manhattan Mission church, interview by author, Manhattan, March 14, 2014.

⁴⁰ Sob Lee, small group leader of Manhattan Mission Church, interview by author, Manhattan, March 14, 2014.

⁴¹ Nan Kyoung Seo, leader of small group leaders of Manhattan Mission Church, interview by author, Manhattan, March 14, 2014.

⁴² Kate Lee, small group leader of Manhattan Mission Church, interview by author, Manhattan, March 14, 2014.

- They experience first-hand that people are still thirsty to hear the gospel and to get saved.⁴⁴

Worship

The final issue that needs to be addressed is worship. The powerful worship experiences at Brooklyn Tabernacle and Time Square Church give cause for MMC to reflect on its own worship.

Manhattan Mission Church does not have an official order of service. The service begins with the Lord's Prayer and contemporary worship songs followed by an expository biblical message. The service concludes with announcements and a benediction. God's Spirit touches the congregation during worship. Nonetheless, a stronger presence of the Holy Spirit is wanted and needed. It has been mentioned that Pastor Young Jo Ha emphasized that the structure of worship is not as important as the internal touching that the worship brings. This is a reminder that no matter how good the discipleship, the community service, and missions work may be, if there is no spiritual awakening in the worship service, the church will not go very far.

Countless souls come to Onnuri Church to worship God in a vibrant worship service. The Holy Spirit works among those gathered in these services. This begins

⁴³ Sang Ho Kim, leader of small group leaders of Manhattan Mission Church, interview by author, Manhattan, March 15, 2014.

⁴⁴ Ji Won Choe, small group leader of Manhattan Mission Church, interview by author, Manhattan, March 15, 2014.

with the members of Onnuri investing themselves in prayer before the corporate worship ever begins. The worship of Manhattan Mission Church needs more prayerful and practical preparation prior to corporate worship for the work of the Holy Spirit.

Conclusion

The churches presented in this study have a great deal to offer in terms of strengthening the evangelism and discipleship programs of MMC. While the moving of the Holy Spirit through the preaching and discipleship at New Frontier Church is encouraging, a structured consistent training program for its leaders may yield a more mature and influential congregation. If IN2 Church could glean from its mother church a solid discipleship program, and combine that with its present appeal to young people through its worship and preaching, IN2 Church could have a dramatic impact on the world. Brooklyn Tabernacle demonstrates what is possible when the pastor is open to the outpouring and outworking of the Holy Spirit, even though a structured discipleship program is lacking. Redeemer Presbyterian draws people through the pastor's commitment to apologetic preaching. Yet, without a long-term discipleship program, it may risk satisfying intellectual curiosity without yielding spiritually deep disciples.

All six churches' common point is that they have powerful worship, which draws people into God's presence during the worship service. This indicates that the work of the Holy Spirit is related with worship. I previously mentioned that most

historical revivals began with worship. The New Testament church, the Early Church Fathers, Martin Luther, John Calvin, and John Wesley, Evan Roberts, and Jonathan Edward, George Whitefield, Charles Finney, and Dwight Lyman Moody were men of worship. When they proclaimed the word of God through the worship, God sent revival, and transformed people's lives. The study of these six churches reinforces the idea that the Holy Spirit moves in worship through preaching, praise, prayers, and the preacher. Focus on these four P's is essential for the future of MMC.

Without question, Times Square Church is one of the most influential churches in New York, but it also needs to develop a stronger discipleship program. But I have been inspired by the strategy of lifestyle evangelism from the church. I mentioned that the lifestyle and relational evangelism is a weak point of MMC. But Time Square church could be a great model of the relational evangelism for Manhattan Mission church.

Amy Mathew, the Assistant Director of Mission for TSC, stated in an interview that in terms of evangelism, the church has strong evangelism program. They visit several shelters in the city during the week, even in the winter. The people in these shelters are alcoholics, drug addicts, single moms, and homeless. During the visits, they worship, share testimonies, and eat with the people. During the summer, the church goes to several city parks share food with the homeless as

they share the gospel. She said that during these times, many people are touched, and accept the Lord as Savior.⁴⁵

Yet, during the interview, it was discovered that although the church has some booklets for evangelism, it does not have specific training for its members to teach them how to share the gospel with the lost. Rather, they spend more time praying to spiritually prepare themselves, and less time teaching evangelism skills.

They do have great and diverse strategies of lifestyle evangelism. They have the Brooklyn Arab American Friendship Center that serves the Arab population in New York City through community service and friendship evangelism. They run English as a Second Language classes, among other skills, for Arabs to experience the love of Christ. They have a China Town For Christ ministry to help Chinese immigrants with ESL classes. They have a Jewish Friendship Ministry that reaches out to the Jewish community in New York City and the greater metropolitan area through friendship, service, support and community service projects.⁴⁶

These types of diverse evangelistic ministries are greatly suited for New York City. This study has inspired the initial steps to develop relational evangelism at MMC. A major tool of this relational evangelism is to run English as a second language classes. To live in the city, people need to speak English well. Many immigrants still want to learn English. MMC has provided the ESL class since it began the International Mission for multiethnic people. Now a sister church, International

⁴⁵ Amy Mathew, Assistant Director of Missions of Time Square Church, interview by author, Manhattan, March 14, 2014.

⁴⁶ Time Square Church, "Outreaches," accessed March 5, 2014, <http://www.tscnyc.org/missions/outreaches/>.

Mission has members who can speak and teach both Spanish and English to several Spanish people on Sunday following a one-hour worship service. Time Square Church provided the needed inspiration to build the class more systematically, and to expand the class for the lost. MMC could also build on its own relational evangelism by serving the poor and homeless, working cooperatively with shelters and non-profit Christian organizations.

In terms of the new System of newcomer's Small Group, MMC needs to keep the new system. It will be an effective tool to raise new leaders, and to retain newcomers.

Finally, the strengths and weaknesses of MMC have become more apparent through the comparison with Korea's Onnuri Church:

- MMC needs to provide solid Quiet Time training to strengthen its discipleship efforts.
- One-on-one discipleship needs to become part of the discipleship process, beginning with some of the more mature disciples.
- The senior pastor's participation in newcomers' small group and outreach with members of the congregation and emerging leaders provides opportunity for them observe the pastor's daily life. It also would influence to both emerging leaders, and newcomers.
- MMC's street evangelism is a distinguishing strength for its ministry.

Combining the MMC's strengths into its worship and discipleship, the church will be more balanced and more influential in the world as it emphasizes the relationship between the work of the Holy Spirit and discipleship.

Then next chapter will summarize the studies of the first four chapters, showing that revival is connected with discipleship as one unit. It will also present a standard of what true revival is for churches. It will conclude with contributions of this thesis-project to areas that need more research by future researchers.

CHAPTER FIVE

OUTCOMES

The conclusion of this thesis-project is this: It is absolutely essential that every church maintain a balance between revival and discipleship. Discipleship training that lacks the renewing power of the Holy Spirit is selfish, overly pragmatic and full of conceit. It is dangerous to Christians and new believers alike. On the other hand, a church that only focuses on revival and does not provide discipleship training can become a Shamanistic faith that only seeks prosperity and blessings, and that church could be prone to the temptations of the world, creating dualistic Christians that lead two-faced lives.

Study Summary and Application to MMC

Chapter one discussed the first revival to hit North Korea in 1907. Countless people repented and were saved. However, as time passed, they became careless, failing to disciple new converts. They pursued secular prosperity. Their faith became worldly.

Yet, the Sarang and Onnuri churches represent those churches in Korea who understood that they needed the work of the Holy Spirit and excellence in discipleship. They discovered that many congregations who lacked this balanced approach became critical and arrogant in their study of the Bible. Pastors began to admit they lacked the working of the Spirit, and aggressively pursued the move of

the Holy Spirit in their churches. As a result, these churches became strong, growing spiritually and numerically.

Chapter two explored the role of the Holy Spirit within the Old and New Testaments. The Old Testament demonstrated that the role of the Holy Spirit was not limited solely to the performance of spiritual gifts. The רוּחַ (Ruach) of the Old Testament focused on the selection of God's people to do His work in Israel. God chose his designated people by רוּחַ (Ruach) for His specific purposes; people such as Gideon, Samson, King David, and Isaiah. However, the Spirit had its limitations and was temporary in nature. Thus, the infilling of the Spirit was a privilege that only a few people experienced in the Old Testament.

In the New Testament, the “spirit,” Πνεῦμα (Pneuma), came to Jesus and to all people. Throughout the Bible, the major role of the Spirit was to save lost souls. In Acts, Luke described many evidences that demonstrated that when God sent revival to the First Church, the number of disciples increased. Throughout Acts, the revival work of the Holy Spirit was connected to discipleship. The Apostle Paul always focused on making disciples wherever he went, explaining and showing what was the meaning of true disciples.

Chapter three discusses the historical understanding, from the Early Church Fathers to the postmodern age, of the relationship between revival and discipleship as a cohesive whole. Through this historical analysis, several patterns how God worked through revivals and discipleship were discovered:

- God initiated revival. In each era, God sent revival to various nations.

- God used people as channels for revival; people such as Martin Luther, John Calvin, Philip Jacob Spener, August Hermann Francke, and Nikolaus Ludwig von Zinzendorf, John Wesley, Evan Roberts, and Jonathan Edward, George Whitefield, Charles Finney, Dwight Lyman Moody, and Bill Bright.
- God provided mentors and other disciples who influenced those God used as channels for revival.
- Many of these revivalist built schools that disciplined believers and non-believers.

Out of this historical study of revival and discipleship, including that of Bethel Gospel Assembly Church, the author has concluded that he would like to apply some of these finding to Manhattan Mission Church:

- MMC should establish a 5-6 month discipleship school.
- Small group leaders should continue to be strengthened through pastoral care and training materials.

Chapter four investigated the strengths and weaknesses of six different church ministries through a series of interviews and through church website analysis. These churches included New Frontier Church, IN2 Church, Brooklyn Tabernacle Church, Redeemer Church, and Time Square Church, and Onnuri Church. All of these churches were strong and rapidly growing. Most of them had good worship content, sermon, music, and even a discipleship system. However, they did not have established evangelism programs necessary for making disciples nor did they have

stable training for middle leadership such as leaders of small group leaders. Rather, this type of training was often temporary as the need arose.

A direct comparison of MMC with Onnuri exposed several weak areas that MMC needs to address:

- MMC needs continued training for small group leaders and for mid-level leaders. This training needs to be conducted by the pastor so that these leaders may observe the pastor as he leads. In doing so, these leaders may gain a passion for the ministry and learn how to treat newcomers, better preparing them to be passionate leaders for lost souls.
- Lifestyle evangelism should be developed. MMC is passionate about its strong street evangelism system, but it is poor in the area of relational evangelism.
- MMC needs to develop strong vibrant worship that encourages an atmosphere of worship that welcomes the strong work of the Holy Spirit. The pastor should lead this through a life of purity, passion, integrity, and holiness.
- MMC needs to prepare for revival through prayerful worship that goes beyond performance. God's people must be eager to pursue God's glory and his heart because God sent the blessing of revival through prayer and a holy hope.
- With more reflection on the study conducted in this thesis-project, MMC needs to develop a more efficient revival and discipleship plan.

Revival and Discipleship Defined

This thesis project has sought to contribute to the church by explaining the biblical balance of revival and discipleship necessary in the ministry. Recently, interest in discipleship has increased in many churches worldwide. Yet, without a proper understanding of discipleship, revival, and the relationship between them, churches aimlessly wander this way and that without a focus on God's desire. This thesis-project has sought to clearly define what discipleship and revival are in order that the church may have a healthy view of revival and discipleship so that members may be equipped to make disciples when revival comes.

By this study, we now have a clear definition of revival and discipleship:

- True revival saves lost souls. Repeatedly, throughout history, the remarkable ministry of the Holy Spirit who produces repentance in those who are lost has marked revival.
- Revival transforms people. Whenever revival hits a land, a transformation of people occurred. Every historical analysis shows that countless sinners repented. Dr. Timothy Beougher, professor at Southern Baptist Theological Seminary, stated that Revival does not begin laughter but tears. It's not just emotion and remorse, but repentance.¹
- Revival changes a corrupt world. It happened in the age of Martin Luther, John Calvin, Philip Jacob Spener, August Hermann Francke, and Nikolaus

¹ Timothy Beougher, "The History of Revival" (lecture, Gordon-Conwell Theological Seminary, South Hamilton, MA, June 22, 2010).

Ludwig von Zinzendorf, John Wesley, Evan Roberts, and Jonathan Edward, George Whitefield, Charles Finney, and Dwight Lyman Moody. In revival, the church impacted and changed its community. Prisons shut down. Liquor stores closed. Theaters and bars were closed. Today, many churches have reported revival has happened, but evidence is hard to find that corrupt societies or evil systems are transformed by these revivals.

According to a research statistic in 2012, the Christian population in South Korea is at 55.1%. Furthermore, when 1000 young adults over the age of 18 were asked the reason for practicing the Christian faith, 38.8% answered "peace of mind", while 31.6% answered "salvation and everlasting life." 18.5% practiced for health and material blessings.²

These statistics reveal that the Korean Church has deviated from the path of Christ, and rather than aiming to influence the world with the Gospel and live as disciples, Korean Christians are more focused on self-satisfaction and personal prosperity.

The number of Christian converts in the United States is also rapidly declining. Pew Research has revealed that the Christian percentage has fallen from 53% in 2007 to 48% in 2012. Of these, 1 out of every 3 people under the age of 30 does not believe, 72% of whom support abortion and 73% of whom support homosexuality. Today's Church needs more than ever a

² Jin Young Kim, "Han Kook In Eui Jong Gyo Seng Hwal Eui Sik Jo Sa," *Christian Today*, January 2013, accessed November 22, 2013, <http://www.christiantoday.co.kr/view.htm?id=261019>.

strong revival of the Spirit, and it needs to provide biblical training for believers to become disciples who impact the world.³

- The primary goal of revival is to glorify God. And a goal of revival is to make disciples. Whenever God sent a great revival to churches, the churches focused on discipleship according to God's movement. Although it may be tempting to focus on Peter's big numbers when reading Acts (3000 converters at one sermon sitting), it must also be considered that the Spirit sent Phillip to the desert to meet one Ethiopian eunuch, he sent Peter to one Roman centurion at Caesarea, and he used Ananias and Barnabas for one man, Paul. Nineteen of the twenty-eight chapters in Acts records how Paul made disciples with small groups of individuals in Asia; these disciples changed the world. In this sense, the revival of Acts places a greater emphasis on the discipleship of a select few, rather than the massive conversions of thousands. Christ himself gave his whole life to a group of 12 disciples.

Today, revival is equated with the quantitative growth of megachurches, and they are set as models for smaller churches. Yet, instead of blindly copying their models for their size, discernment must first be exercised to determine if genuine discipleship exists, and if the disciples in these megachurches are living Christlike lives in the real world.

³ Pew Research Center, "Kam So Ha Neun Mi Kook Gea Shin Gyo," October 2012, accessed November 22, 2013, <http://www.christianitydaily.com/articles>.

- Revival prompts the worship of God. The first church of Acts was a worshipping community. They gathered together to worship God. In the upper room meeting, God poured the Holy Spirit upon them, and they responded by spreading gospel in a corrupt world. When the great revival hit the land of England through John Wesley, Wesley was not only preaching, he was also worshipping with lost people on the streets, in coal mines, and in open spaces. Evan Roberts experienced revival as he worshiped God with just a few people. The churches surveyed in this thesis-project have focused on worship. Through worship, lost people get saved, and they are becoming disciples through training. They invest in the worship with unison prayers, times, and new praises.

Further Study

An area not explored in this study of revival is that of predestination and free will. Charles Finney had a concept of revival related to free will. Jonathan Edward and George Whitefield had a view of revival related to predestination. A biblical-historical study of the roles of predestination and free will as they relate to revival could give the church more clear direction of the work of revival. This could result in the church working more effectively working for God in the future.

Prior to Charles Finney, Jonathan Edward's concept of revival was the mainstream viewpoint in America. He believed only God could send revival to a land and that people could do very little to generate revival. Many believed only God, in

his own way and in his own timing, would bring revival. Yet, Charles Finney believed that if people would use appropriate methods, they could bring revival. For example, Evan Roberts prayed for 11 years for revival. He often spent all night reading and talking about revival before revival came.

Another question to address when discussing revival is this: Is revival a matter of free-will or predestination? If one considers Evan Roberts's prayer and focus on revival, it appears to be a matter of free will. R.A Torrey presented seven conditions why God used D.L. Moody in his book. These conditions were that Moody was a man of surrender, a man of prayer, a deep and practical student of the Bible, a humble man, a man free from the love of money, a man of passion for the salvation of the lost, and a man of the Holy Spirit.⁴

In 1860, Moody gave up his business ambitions and became a full-time children's evangelist for the YMCA. Moody began a Sunday school program to reach poor children in the slums of North Chicago. After his 1873 baptism in the Holy Spirit, his ministry took a dramatic turn. Every aisle and standing place, the vestries and lobbies, even the pulpit stairs, were crowded nearly half an hour before the evening service commenced.⁵ His great passion for poor children and for lost souls combined with his baptism in the Holy Spirit seem to indicate that revival is a matter of both free-will and predestination.

On March 15, 1995, a revival started at Wheaton College. The students

⁴ R.A. Torrey, *Why God Used D. L. Moody* (Chicago: Moody, 1973), 11-12.

⁵ Yong Gyu Park, "Moody Boo Heung Uoon Doong Eui Chichago," August 2011, accessed December 30, 2013, <http://blog.daum.net/kmspower/10383>.

regularly gathered together in chapel and worshipped God. On the 15th night of worship, a student walked forward and stood before all the other students to confess his sin of pride. A second student tearfully confessed her sin of sexual immorality. Moments later, countless people stood in line to confess their sins. This revival continued for another six weeks. During that time, students discarded dirty CDs, magazines, alcohol, and cigarettes, filling five plastic bags. The presence of the Holy Spirit dwelled within all the students and professors who came forward in repentance.⁶

In the case of Wheaton College, students gathered to worship God in chapel. Brandi Maguire and James Hahn were two people who prompted the students' desire for revival in the campus. They shared testimonies that God had poured out his grace, and revival had come to Howard Payne University two years prior. It was a trigger for the revival in Wheaton College. The students' response seemingly points to freewill.

Revival begins with prayer and the desire for revival.⁷ Yet, if possible, a clear line needs to distinguish drawn to determine the roles of God's sovereignty and man's efforts. This may enable the church to specifically prepare for revival. This is an area that requires further research, and one that many churches could reap great benefits from in the future.

⁶ Timothy Beougher and Lyle Dorset, *Accounts of a Campus Revival* (Eugene: Wipf and Stock, 1995), 137-147.

⁷ Beougher and Dorset, *Accounts of a Campus Revival*, 138-139.

Conclusion

This thesis-project has sought to prove why revival and discipleship has to be viewed as a unified whole. Many churches have an increased interest in revival as it relates to discipleship and the work of the Holy Spirit. Unfortunately, some try to generate revival and discipleship purely by human efforts. Sadly, these end with little true fruit of revival and genuine discipleship.

Today, many small churches attempt to copy Megachurch ministries with little to no biblical and historical support. With this background understanding, this thesis-project researched how to understand the relationship between revival and discipleship, as a unified whole. The approach included a study of the biblical, theological, and historical contexts, followed by an analysis of various church interviews. This approach helped to expose the strengths and weaknesses of Manhattan Mission Church's ministries in order that the findings might be applied to the strengthening of MMC. These applications include, but are not limited to the following:

- MMC needs continued training for small group leaders and for mid-level leaders. This training needs to be conducted by the pastor so that these leaders may observe the pastor as he leads. In doing so, these leaders may gain a passion for the ministry and learn how to treat newcomers, better preparing them to be passionate leaders for lost souls.

- Lifestyle evangelism should be developed. MMC is passionate about its strong street evangelism system, but it is poor in the area of relational evangelism.
- MMC needs to develop strong vibrant worship that encourages an atmosphere of worship that welcomes the strong work of the Holy Spirit. The pastor should lead this through a life of purity, passion, integrity, and holiness.
- MMC needs to prepare for revival through prayerful worship that goes beyond performance. God's people must be eager to pursue God's glory and his heart because God sent the blessing of revival through prayer and a holy hope.
- With more reflection on the study conducted in this thesis-project, MMC needs to develop a more efficient revival and discipleship plan.

APPENDIX
FIVE QUESTIONS

1. It's not uncommon for some churches to adopt a motto. Does your church have a motto? If so, what is it and what is the story behind it?

2. On a scale of 1 through 10, rate how much emphasis the Senior Pastor places on each of the following aspects of his ministry:

1) Worship: 1 2 3 4 5 6 7 8 9 10

2) Discipleship: 1 2 3 4 5 6 7 8 9 10

3) Sermon: 1 2 3 4 5 6 7 8 9 10

3. Do you have a discipleship program for emerging leaders in church?

If yes, what are the goals and objectives of this program and has it proved to be effective?

4. Describe two significant works of the Holy Spirit that have been occurring in your church over the past few years.

5. Some churches emphasize the works of the Holy Spirit without paying specific attention to discipleship and vice versa. In your opinion, does your church have a balance between these two areas or does it leans towards one or the other? Please explain your answer.

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